

DOMESTIC MISSIONS
OF THE
Protestant Episcopal Church.

AUGUST, 1854.

October Reports.

THE Missionaries are earnestly requested to see that their reports for October 1st are at this office not later than September 25th. The full statistics for the year are necessary; and all other matters of interest touching the prospects of the Missionary work are desired.

Address of Bishop Kemper,

TO THE ANNUAL CONVENTION OF THE DIOCESE OF WISCONSIN.

WE give the Bishop's Address, kindly sent us in advance of its publication in the Journal. It gives in detail his arduous and useful labors in that growing and thriving Diocese; which has acknowledged its debt of gratitude to the venerable Missionary Bishop of the Northwest, by unanimously electing him its Diocesan. A little one is there rapidly becoming a thousand, and its wilderness is made to blossom as the rose:—

“DEAR BRETHREN:—

“The past year has been a very busy one with me. During a large portion of my time, I was absent from the Diocese; for, in addition to two journeys to Iowa, and as many to Minnesota, I was about ten weeks in the East, attending a meeting of the Bishops, and afterwards the General Convention, and laboring as

circumstances permitted for the sacred cause of Missions. Yet, I am happy to state, that, owing to the increasing facilities of travelling, in consequence of plank and railroads which, you are well aware, are rapidly multiplying throughout the State, I have been enabled, since we last met, not only to visit almost every Parish and promising station in the Diocese, but to devote a Sunday to a large portion of each of them. Our prospects in most respects are encouraging ; and when we look back for a few years, and then contemplate the field now ripe before us, we have, I am convinced, abundant cause to thank God and take courage.

“Four candidates have been added to the list of those who are ready, after due preparation, to devote themselves to the ministry of reconciliation. One has withdrawn his name, and four have been admitted to the Diaconate. At present we have six candidates for Holy Orders, namely—Samuel Josiah Haywood, Eugene C. Pattison, John H. Eager, William D. Christian, Luther Gregory, and Henry M. Thompson.

“Two clergymen have left us :—the Rev. John A. Bowman, Deacon, has been transferred to Illinois ; and the highly respected and much beloved Presbyter, the Rev. Benjamin Akerly, to New-York.

“The Rev. Hiram N. Bishop has been received from the Diocese of Ohio, and is doing a good work at Kenosha. The Rev. George Thompson and the Rev. Charles B. Stout have come from the same Diocese, and are settled, the one at Manitowoc, and the other at Waukesha.

“With divine assistance I have held four ordinations, at which the Rev. E. Steele Peake, (tutor at Nashotah, and now in addition Rector of Zion Church, Oconomowoc,) the Rev. Thomas Greene, (Missionary at Stevens’ Point,) the Rev. G. E. Peters, (Missionary at Elkhorn and Delevan,) and the Rev. Edward A. Goodnough, (Missionary to the Oneidas,) were admitted to the Holy Order of the Priesthood ; and Messrs. Leverett Denison Brainard, Henry Clay Shaw, Charles Carroll Edmunds, and Peter Browne Morrison, were ordained to the Diaconate.

“During the course of my visits I have baptized three adults and eleven children, confirmed one hundred and fourteen persons, and married three couple. On invitation of their ministers, I have

visited the Sunday Schools at Kenosha, Mineral Point, Green Bay, and Sheboygan.

"All the baptisms will be inserted in the parochial reports of the clergy, excepting those of two infants.

"Two churches have been consecrated to the worship of Almighty God, namely—St. John's Church, Milwaukie, and the Church of the Intercession at Stevens' Point.

"Of the one hundred and fourteen persons who took upon themselves the vows of baptism, and sought in the ordinance of confirmation for the sacred influences of the Holy Ghost the Comforter, nine belonged to the Parish of St. James's, Milwaukie; two to Stevens' Point; eleven to Kenosha; six to White-water; four to Watertown; eight to Mineral Point; sixteen to St. Paul's, Milwaukie; nine to Janesville; one to Bloom Prairie; four to Elkhorn; one to Green Bay; three to Sheboygan; twelve to Lisbon; fifteen to Racine; five to St. Sylvanus' Parish, worshipping at Nashotah Chapel; five were Oneidas, and three students at Nashotah.

"In addition to the above-named places, I have visited Waukesha, Platteville, Lancaster, Delafield, Madison, Willow River, (now Hudson, on the St. Croix,) St. John's in Milwaukie, Wau-paca, Oconomowoc, St. Olof's, Belvil, Geneva, Delevan, Appleton, Oshkosh, Fond du Lac, and Plymouth.

"The parochial and other reports of the clergy will afford you the fullest and most satisfactory statements of the present condition of the Church. The three Parishes of Wilwaukie, with those of Racine, Kenosha, Janesville, Mineral Point, and Lisbon, are evidently increasing in strength and usefulness. Not one of you, I trust, will leave this city without visiting St. John's Church; for it is a beautiful model of simplicity and true architectural taste, and the result of the untiring efforts of our excellent brother the devoted Rector. The Parishes of Sheboygan, Green Bay, Watertown, Fond du lac, and Oconomowoc have encouraging prospects before them, and will soon rank, I trust, among our most substantial Churches. Belvil, to my deep regret, still continues vacant; but I am assured that it, and likewise Geneva, with which Bloom Prairie is to be connected, will soon be supplied. Madison has, in a measure, enjoyed the privileges of public worship, through the instrumentality of the Rev. Mr. Powers,

who is, however, unconnected with the Diocese.* From the rapid growth of that beautiful city, and the zeal and resources of not a few of its inhabitants, I am daily in expectation of hearing that such a Church is to be erected there as will do honor to our capitol and afford convenient accommodation to a large congregation. Portage City, as far as I can learn, is yet unsupplied, although several efforts have been made by the Vestry to secure a clergyman. This important place has frequently been visited, especially by our itinerant Missionary. The rapidly growing city of Oshkosh, over whose destitution of the services of our Church we have mourned for years, is now to be supplied by a clergyman who has lately come into the State highly recommended, but who has not yet been transferred to my jurisdiction.†

“New stations are opening to our view and efforts, although many places I have formerly mentioned, and some of them of no little importance, still continue vacant. I have been urged to send Missionaries to new diggings, Appleton, Berlin, Two Rivers, Prairie la Crosse, Hudson, Prairie du Chien, Plattesville, Lancaster, Port Washington, Horicon, Jefferson, Plymouth, Rosendale, Clarence, &c.; and I trust and believe the day is not far distant when we can supply these and other villages which are rising up in our attractive and healthy State. With the generous help of kind friends at the East, we are training up under our own eyes, and by professors well known to you all for their sound Church principles, zeal, and self-denial, a body of men peculiarly calculated for our new States and Territories and the frontier country. Let us rally around Nashotah with warm and generous hearts, and it will become not only a bulwark against the absurd claims and idolatrous worship of Rome, and a standing protest against the unevangelical and self-righteous tendencies of many who call themselves Christians, but it will be looked upon as the school of the prophets to which the Northwest with the neighboring Dioceses may resort for able Ministers of the New Testament.

“If extensive learning, unabated efforts, and the uniform ex-

* He presented his transfer before the Convention adjourned.

† The Rev. D. W. Telford.

emplification of all the graces which adorn the Christian gentleman, can excite the interest and secure the patronage of our fellow-citizens, Racine College, under the government of the Rev. Dr. Roswell Park, will become permanently established, highly flourishing, and extensively useful.

“To the female school mentioned in my last address, and which exists in this city under the direction of Miss Kissam, I have now the pleasure of adding that of St. Mary’s Hall, at Janesville, which is conducted by ladies of whose ability and true Christian principles I have the highest opinion.* At either institution your daughters can be well educated under the happiest influences.

“The changes among the clergy, I am enabled with much gratitude to say, have not been as great as in former years.

“The Rev. Edward A. Goodnough, after officiating acceptably for some months at Portage City, offered to supply the vacancy which had so long existed at Duck Creek. Knowing his worth and acquirements, and the simplicity and earnestness of his character, I most cheerfully embraced the opportunity of nominating him, to the Domestic Committee, who readily appointed him Missionary to the Oneidas. In a letter lately received from him, he writes, “The Church is in a flourishing state at present. We hope with some aid to paint our building, and to add to it a church and vestry-room this season.” His statistics, however, show how much such a congregation suffers from being month after month without pastoral aid. Let us pray that our brother may be sustained and blessed in this his new sphere of action; and that his arduous and self-denying labors will be richly rewarded by an increasing congregation of true Christian Indians.

“The Rev. Thomas Greene, after officiating for some time at Green Lake and its neighborhood, accepted an earnest invitation, which was pressed upon him, and removed to Stevens’ Point, where he ministers in the Pinery amidst many encouraging circumstances. Here, as I have already mentioned, I consecrated, on the 11th of last December, being the Third Sunday in Advent, the Church of the Intercession, for the erection of which we are indebted to A. G. Ellis, Esq., whose friendship I

* Mrs. Deyo and Miss Jones.

have enjoyed from almost the commencement of my ministry, and whose attachment to the doctrines of the Church has never wavered. Led by the events of Providence from Green Bay scarcely more than two years since, he realized in their full force his responsibilities as a Christian and the head of a family, and commenced without delay the offices of catechist and lay-reader. The result is a neat and commodious Church, finished, out of debt, and consecrated, possessing an organ and bell, and enjoying the undivided attention of a zealous Missionary. May this noble instance provoke many who now hear me, and all other Churchmen who are scattered throughout the length and breadth of the Diocese, to similar efforts for the glory of God and the eternal welfare of our fellow-beings! Then, indeed, this magnificent country, being well supplied with churches, will blossom as the rose.

"I deeply regret to state that, in consequence of ill health, the Rev. W. Markoe has been compelled to suspend his labors and resign his parish.

"The Rev. Mr. Millett continues to act as an itinerant, with a fair prospect, I trust, of improved health.

"A good work has been accomplished at Janesville, for the debt of the Church is entirely paid. I have not yet heard of the organization of the new Parish that was once in contemplation, and for which some funds were obtained.

"The first effort, dear brethren, is, to make your Parishes self-supporting. The aid kindly granted us by the Domestic Committee ought never to be expected *beyond five years*. If continued a longer time, you debar the new stations from obtaining the same encouragement which was of such essential service at your first organization. Cannot several of the congregations of the Diocese make such noble efforts between this period and next October as to enable me to appropriate the Missionary salaries, which they have been receiving for several years past, to new stations?

"The proposal of supplying, in future, the Scandinavians who, at an early day, solicited our aid and protection, and for whom so much has been done, is very unpromising. But, as I still encourage a hope that some of them will remain firm in their attachment to the Church, and that a man of God may

yet be obtained to break to them the bread of life, according to our doctrines and worship, I shall say no more at present.

“Reports of the most favorable kind have reached us, that the Mission of the Rev. Mr. Stout has been so successful that the beautiful edifice at Waukesha will be finished and its debts removed. This is, indeed, delightful intelligence; and I pray that every expectation may be realized. If the anxiety, mortification and listlessness produced by the almost hopeless condition of that unhappy Parish, with its heavy encumbrances, could be realized by those who are about erecting churches, they would never begin without counting the cost and having the means in possession. Splendid churches ought not to be aimed at, or even wished for, by early settlers. Let the next generation adorn the house of God. Be it our object to have plain buildings filled with faithful worshippers, and a sufficient quantity of land for all the purposes connected with our holy religion. Is it not advisable to appoint a Committee to secure throughout the State lots for churches, cemeteries, and parsonages, and likewise for glebes and educational purposes?

“I close with soliciting your early and very earnest attention to the state of our Diocesan Missionary Funds, which are now exhausted, and upon which, under God, a vast deal of our success and prosperity may depend. Hitherto they have chiefly been supplied by donations obtained by myself, from the East. You are now able, and I hope you will from henceforth, consider it your privilege and delight, to pour into that treasury of the Lord your free-will offerings. Its importance, and indeed its necessity, will appear from the following statement:—The appropriations of the Domestic Committee to this and other Dioceses are made each year, in October; and the money is speedily divided among the feeble stations. So many are the claims with us, that, for several years past, I have never been enabled to assign more than \$150 per annum to each Missionary. But what can be done after October for the new Parishes which are coming into existence, and for the clergy who are disposed to join us? They must wait nearly a year, or look to other sources. The difficulty is peculiarly trying with respect to those who have been educated among us, in whose piety and soundness in the faith I have perfect confidence, but for whom I can obtain no aid from the appropri-

ation of the Domestic Committee, which has been, months before their ordination, that takes place on Trinity Sunday, assigned to those clergymen who are already in the field. Had I our own Diocesan Funds to resort to, they might at once be sent to the most important stations that are vacant. But, in consequence of the low state of our own resources, several of the most promising Deacons, trained and educated at Nashotah, have been lost to us, at a time when they were exceedingly wanted. Shall this state of things continue any longer? Will you not rally—rally at once—and determine, with God's assistance, that, while we have so much land to be possessed, all those who are anxious or were disposed to remain among us, and be the happy instruments of proclaiming the glad tidings of the Gospel in our destitute villages and farming districts, shall be properly encouraged and sustained?

"May your deliberations be guided by Infinite Wisdom; and may the peace and unity which have so long existed among us still continue, to the glory of Almighty God and the edification of His Church."

California—Proceedings of Convention.

WE place on record, as of permanent historic interest, the following account of the proceedings of an adjourned Convention of the Church in California—the first held by our Missionary Bishop in that important field. From his last letter, just received, we extract the following earnest words:—"You have no idea how perfectly overwhelmed I feel with the responsibilities of my situation. It is not the mere self-denial or hard labor, though of this there is much more than you are aware, but it is the feeling of all there is to do with so little help. An empire growing up around, the whole current of feeling against the Gospel, and intensely worldly, and scarcely any help in the contest."

"We have now the prospect of speedily sending out to the Bishop's aid two or three Missionaries, who will, we doubt not, prove efficient and useful helpers. May the prayers and alms of faithful hearts cheer on and speed their earnest way.

CALIFORNIA.—For the following account of the Meeting of the Convention of California, we are indebted to the kindness of a friend.—*Ch. Journal.*

In consequence of the anomalous situation of this Diocese—having been refused admission at the last General Convention, from its having no acknowledgment in its Constitution of the authority of the Church General—its late Convention was invested with peculiar interest. It was the first, too, after the arrival of the Missionary Bishop of California in the Diocese, and the action, therefore, at this time, not only showed the tone of feeling in the Church, but gave a complexion and coloring to its future history. It will be remembered that in this Diocese, according to the old Constitution, the Convention was to meet but once in three years. The present Convention, therefore, was an adjourned one, since the meeting in May, 1853.

In accordance with notice given, the Clerical and Lay Delegates met in Trinity Church, San Francisco, on Wednesday morning, May 3. The Morning Prayers were read by the Rev. Mr. Wyatt, who also assisted at the administration of the Holy Communion, the service for which was performed by the Right Rev. the Missionary Bishop of California. By appointment at the previous Convention, the Sermon on this occasion was preached by the Rev. Mr. Wyatt, from 2 Cor., iii., 4, 5, 6.

Immediately after service the Convention was called to order, and organized by Bishop Kip taking the chair. The roll of Clergy and Lay Delegates was then called by the Assistant Secretary, Major Townsend, U. S. Army. The usual preliminary business having been gone through at the former meeting of the Convention, one year before, the Bishop proceeded at once to read the following

ADDRESS.

“My Brethren of the Clergy and Laity—I am happy to meet you at this time. The first gathering of Clergy and Laity since my arrival in this land—the first time the parishes, few as they are, have been present by their representatives—it is a fit opportunity to take counsel together with regard to the pressing wants we feel in our labors for the advancement of the Church, in humble dependence upon Him ‘Who, by His Holy Spirit, did preside in the councils of the blessed Apostles, and has promised, through His Son Jesus Christ, to be with His Church to the end of the world.’

“But three months have elapsed since my arrival on these shores. My departure from my old home and field of labor so soon followed my appointment, that no time was allowed for any response from this Diocese. I had never held communication with any here, either Clergy or Laity, and felt, therefore, as we approached this harbor, as if I was coming to a land of strangers. But I need scarcely say to you, my brethren, how entirely this feeling was removed from the first moment of my landing. Before, indeed, my foot touched this soil, or I had left the deck of our vessel, the warm greeting of the Committee, appointed to receive me, removed at once the desolate feeling with which one lands in a distant and strange country. And when, a few hours afterwards, I found myself in Trinity Church, joining in the familiar words of our service, I could not but feel that everywhere, over the wide earth, the Church is one—the same in her spirit and her holy ordinances—and wherever, therefore, I could stand, as I did that day, by the side of her altar, and surrounded by her members, there would be a home. And from that hour, in whatever part of the Diocese I have been, whether among the crowds which are gathering in this city about us, or in the scattered mountain towns of the Sierra Nevada, everywhere I have met with the same warm-hearted welcome, and I have learned so well the generous spirit of the Churchmen of this land, as to rejoice that, in the providence of God, such are to be my fellow-laborers.

"I will now proceed to lay before you a brief statement of the services I have performed during the time I have been in the Diocese.

"On Friday, Jan. 20, after the disaster which befell the steamer *Golden Gate*, I landed at San Diego, at the southern extremity of the State. Being invited next day to officiate on Sunday in the Court-room of the town, I was happy to avail myself of the opportunity, and thus performed my first service in this Diocese. The Rev. John Reynolds, Chaplain in the United States Army, whose post is the 'Mission of San Diego,' six miles distant, is accustomed to come to the town of San Diego in the afternoon, and hold service at the same place. The American population at present is small, though some of them show considerable interest in having the Church regularly established among them. As the place increases this will be more practicable; but to render it effectual a settled Missionary will be necessary, who can officiate on Sunday mornings, at which time the duties of Mr. Reynolds at the post prevents his being present.

"On the 24th I read the Burial Service over one of our fellow-passengers, from the *Golden Gate*.

"Sunday, 29th, I landed in San Francisco, and, at the request of the Rector, took part in the Morning Service in Trinity Church, and preached the Sermon, preaching again in the evening.

"On Monday, 30th, I was waited on by the Standing Committee of this Diocese, to present resolutions of welcome, which they had previously adopted.*

"Sunday, February 5th, I preached in Grace Church, and administered the Holy Communion, assisted by the Rev. Dr. Clark.

"Sunday, February 12th, I spent at Sacramento, performing Service, and preaching morning and evening in the Methodist house of worship, which had been kindly offered us for that purpose. I also baptized two infants. It needs but a man of ability and the proper spirit, to collect in Sacramento one of the largest congregations in this State. The Vestry, shortly after my visit, tendered a call to a clergyman at the East, and it is hoped, therefore, they will not be long without a Rector.

"Friday, 17th, I went, by appointment, to Stockton. Saturday was spent, in company with one of the Vestry, in visiting those who were known to have any ties in the Church, and seeking to revive their old interest and associations.

"Sunday, 19th, we had Service morning and afternoon in the Court-house, for a congregation which, by their numbers, and manner of making the responses, certainly gave promise of interest in the Church.

* At a meeting of the Standing Committee of the Diocese of California, in Trinity Church, on the 23d inst., it was voted :—

That whereas, the Standing Committee of the Diocese, in the impossibility of calling together a Special Convention before the arrival of the Right Rev. W. Ingraham Kip, Missionary Bishop of California ;—

And whereas it seems desirable that the Bishop should be received in this Diocese with such honor and reverence as is due to the Father in God, whom Providence and the Church send to our help and guidance :—

Resolved, That this Standing Committee hereby express, in the name of the Diocese, their gratitude to the Head of the Church Catholic, for providing us with that which was supremely wanted, the Episcopal supervision, in the person of the Right Rev. Father in God, Wm. Ingraham Kip, D. D.

Resolved, That the Standing Committee receive the Bishop on his arrival, and assure him of the feelings of gratitude and joyful expectation with which he is received by the Church in California.

Resolved, That a copy of these Resolutions be transmitted to the Bishop, through the hand of their Secretary, the Rev. O. Clark, D. D.

"Monday, 20th, I visited a sick member of the Church, and others who claimed to belong to its fold. A few days afterwards the Vestry assembled, and passed resolutions requesting me to procure them a Rector from the East, and pledging to him a liberal support.

"Feb. 25th, I accepted a call to the Rectorship of Grace Church in this city. The Rev. Dr. Ver Mehr, by whose exertions the church was originally built, had removed, after five years' labor, to Sonoma, for establishing a Young Ladies' School, by the name of St. Mary's Hall. He still retains his connection with the Church, as its Assistant Minister. Since that time, (with the exception of a single Sunday,) I have officiated regularly in that parish, and discharged the usual pastoral duties. I have baptized eleven infants, married six couples, and read the Burial Service over four of the departed.

"On the evening of April 9th, being the Sunday before Easter, the rite of Confirmation was administered in Trinity Church, in this city, being the first Episcopal service ever performed on the shores of the Pacific. Eighteen individuals came forward to receive that rite. It was an interesting circumstance connected with that service, that one of the candidates was a native of China,—one of that mysterious people with whom our intercourse is monthly increasing, and whose crowded millions are yet bowing to the gods of heathenism. We were favored, too, on that occasion, with the presence of the Right Rev. Bishop Scott, of Oregon, who took part in the Evening Service.

"Easter-Monday, I left this city for Marysville, where an appointment had been made for the following evening. Our service was held in the Methodist house of worship, which had been courteously tendered to us by its minister, and was much better attended than could have been anticipated on the evening of a week day. The Churchmen of this place seem confident of their ability to sustain a clergyman, could one be procured for them, and I trust, before long, the parish of Christ Church, organized some years ago, will be revived under happier auspices.

"The next day I proceeded to Grass Valley, from whence, after arranging services for Sunday, I crossed the mountains on Friday morning to Nevada, to hold service on that evening. Here, also, the Congregational house of worship was given us, and notwithstanding a storm had prevailed for two days, so as to render the unpaved streets almost impassable, and the notice of our service was very short, the attendance was highly respectable. Nevada contains nearly 10,000 inhabitants, many of whom earnestly desire the services of the Church, and are prepared to give a clergyman a hearty welcome. The following day (Saturday, 22d) I returned to Grass Valley, and officiated on Sunday, in the morning in the Masonic Hall, and in the afternoon in the Presbyterian house of worship. Let a clergyman take these two places—Nevada and Grass Valley—as his field of Missionary effort, and I believe he would soon be able to confine his labors to one, when a colleague could be procured for the other.

"Such is the brief record of my labors since I have come among you. I have been able only to visit the principal points in this Diocese, and to learn their wants, so that I may give the necessary information to laborers who are willing to enter on this wide-spread field. Far less has been done in this way than I could have wished, and I regret that the greater part of my time cannot be spent in the waste places of the Diocese, carrying the services of the Church where they have never been heard, and '*seeking* for Christ's sheep that are dispersed abroad.'

In concluding this address, my brethren of the clergy and laity, I would ask to call your attention to one point connected with the organization of

the Church in this Diocese. You are aware that the application for admission to the General Convention, at the late meeting of that body, was not favorably received, nor were the Delegates from this Diocese admitted to seats, on the ground that there was no provision in your Constitution, nor in the resolutions requesting your admission for your delegates, which subscribed to the Constitution and government of the Protestant Episcopal Church in the United States. The omission of this clause was of course inadvertent, and it seems to me that the very application to be admitted was *ipso facto* declaring your assent to the Constitution of the Church General. So, however, it was not regarded by the House of Clerical and Lay Deputies, and your admission, therefore, into union with the Church at the East was necessarily postponed until the meeting of the next General Convention.

"There is nothing, that I can discover, in the Constitution of the Church here, which impeaches the validity of its past action, or its present organization, as a Diocese. To prevent, however, any further misconstruction, and to remove any obstacles which may thus exist in the way of our entire union with our brethren at the East, would it not be well for you to remedy this omission in your Constitution? I would therefore submit this question as a subject for your consideration. In that mighty conflict which the Church finds each year gathering more closely about it, the sources of its strength are the ties which link together those who are fighting under the same banner, and whose cry amid the strife is, 'Who is on the Lord's side?' While, therefore, we are seeking to brighten once more the chain of brotherhood which unites us to our Mother Church beyond the seas, doubly pleasant is it to strengthen every tie which binds us to the altars in our own land, where once we worshipped, and where our earliest vows were uttered.

"And now, my brethren, what greater incentive to awaken our zeal do we need, than the thought of the certain future of this land about us, over which the tide of population is so rapidly rolling? A nobler field exists not in the world. We only need reapers to go forth into this harvest, and they will gather in a rich reward for all their labors. Yet where can we obtain the men? How comes it that we find every little village already occupied by other teachers, while in this whole State there is but one settled parish minister of our Church? How happens it that the 'greed for gold' can drive thousands of young men from their homes to this distant land, while few can be induced to come to gather souls into their Lord's kingdom? In every part of this State, where the population has begun to settle, there is an abundant willingness to receive the services of the Church. There is, indeed, often an earnest desire expressed that it may be established among them. Yet all this, while the ties which once bound them to it in their old homes are weakening, and another generation is growing up which knows it not. And thus months go by, and the golden period for reaping this harvest passes away, and one day we shall find that we have lost what centuries of repentance cannot regain. While, therefore, we wait and watch for the coming of those from the East who are to aid us in this mighty work, let us ourselves, in humble dependence on God's grace, earnestly labor to advance the interests of that cause to which we have so solemnly vowed our allegiance, and in behalf of which the Son of God was willing even to die."

At the conclusion of the address, Col. Turner, of Grace Church, San Francisco, rose, and, after some remarks on the happy prospects of the Diocese now, compared with what they were in former days, moved that a committee of three be appointed by the Chair, on that portion of the Bishop's address relating to the organization of the Diocese. The Rev. Dr.

Clark, Rev. Mr. Wyatt, and Col. Turner were accordingly appointed. On motion of Dr. Clark, the Bishop was added to the Committee. The Convention then adjourned till Thursday evening, to allow the Committee time to report.

On Thursday evening the Convention again met, when an elaborate report was presented by the Committee, embodying the draft of an entirely new Constitution, embracing all the amendments which were offered at the last meeting of the Convention, one year before. The first Article was this:—

“ART. I. The Church in this Diocese shall be known as the Protestant Episcopal Church in the Diocese of California, in adherence to the Constitution and authority of the Protestant Episcopal Church of the United States, as required in Article Fifth of said Constitution.”

This Report and Constitution were unanimously accepted by both clergy and laity. It is necessary, however, that the latter should lie over to the next Convention, when it will undoubtedly be adopted with the same unanimity. The following resolutions were then offered by the Rev. Mr. Wyatt:—

“Whereas, This Convention, at its session in May, 1853, adopted measure to obtain an Episcopal Visitation of the Diocese of California, by some one of the Bishops of Dioceses in union with the General Convention, under the supposition that California, being an organized Diocese, was precluded from the privilege of having a Missionary Bishop placed in charge over her;

And whereas, the General Convention, at its session in October, 1853, judged it to be Canonical and expedient to send a Missionary Bishop to this Diocese:—Therefore,

“Resolved, That the Convention desires to express its devout thankfulness to the overruling providence of Almighty God, and its cordial satisfaction, that the Diocese has thus so soon been permitted to enjoy the benefit and consolation of a Bishop's care.

“Resolved, That this Convention eagerly embraces the first opportunity to express its hearty approval of the action of the Standing Committee, as the representative of the Diocese, in promptly receiving the Right Rev. W. Ingraham Kip, D. D., Missionary Bishop to the Diocese of California, with a reverent and affectionate welcome, to be the Shepherd of the sheep in this portion of Christ's fold, and our beloved Father in God.”

During the reading of these resolutions, the Bishop called the Rev. Dr. Clark to the Chair, by whom the question was put; and the resolutions unanimously passed.

After some further miscellaneous business, the Convention adjourned to attend the Evening Service.

Everything was thus characterized by the highest unanimity, speaking well for the future prosperity of the Diocese. We are not aware that there is any difference of opinion in this Diocese, on any point of importance, either in doctrine or policy, and California needs but a proper accession of clergy to render it one of the strongest portions of the Church, and at the same time, from its perfect unity of feeling, one of the most delightful fields of labor.

Example for the Laity—Encouragement for the Clergy.

THE earnest words which, in the following letter, are not only in *word* but in *deed*, will, we trust, touch the right chord in

many a Christian heart. They are important and needful, both for our clergy and people, and, if rightly pondered and acted on, will remove all the slackness of apathy and the lack of funds by which the progress of our Mission is so "sore let and hindered." The people only need to be informed and stirred up, to do all that we need or desire. They have the *ability*; let them, then, "have the *opportunity* to do good unto all men, especially to them who are of the household of faith."

"We have been greatly encouraged by the generous donation of \$300 for the first Church in the Minnesota Valley, from a truly noble-hearted Churchman whose name I am not permitted to make public. He had sent the Missionary \$100, after reading one of his reports in the SPIRIT OF MISSIONS; and, accompanying this last donation, he has made some observations on the subject of giving for the support of Missions in the West, that I cannot forbear to forward you extracts from his letter for publication. I had remarked to him that I thought it a rare occurrence that any Missionary in the West received the sum of \$100 from a single individual. In reply, he says, 'I fear this is too true, and a pity it is that 'tis so. There are thousands who call themselves Episcopalians, who are able to give that sum every month in the year for Missionary purposes; and I don't doubt many, yes, very many, would do it, if they were *properly instructed* in their duty. But the fact is, that no small number of the *clergy* are in fault in this matter, especially those having charge of wealthy Parishes. They either feel little interest in the subject of Missions, are ignorant of the influence they have, or might have, with the people, or want the moral courage to use that influence, or all these combined. I sincerely believe that tens of thousands of dollars might be had for Missionary purposes more than is now received, if the clergy felt the interest they should do in the subject, and would exert themselves wisely to promote it. The wealthy men of business need information on the subject. They are generally liberal in the disposition of their money, and need to be told, *often* and *plainly*, but in the most kind and affectionate manner, what their duty is, not only from the pulpit, but also in *private*, face to face. The amount of money expended by this class of people, yearly, upon mere *superfluities*, would build a

Church in every considerable village in our country, educate young men enough to supply those Churches and to support them comfortably, and I have no doubt that, with proper exertion on the part of the clergy, the money could be had. It certainly would require a good deal of zeal and perseverance. Write to Rectors of some of these wealthy Parishes; state your labors, privations, and discouragements; tell them plainly, but kindly, that 'tis their duty to make known your situation, and that of others of your brethren at the West, to their rich parishioners, and to urge them to liberal contributions; to show them that it is the duty of those possessing riches by the goodness and blessings of their Heavenly Father, to impart them liberally to promote the Gospel and to relieve the Lord's servants from the embarrassments they labor under; that money thus given by them will bring down the blessings of heaven upon them and their children.' He adds—'I hope you will pardon me for taking the liberty of writing thus to you. All the excuse I can offer is, that I can't help it.'

"This is from a layman whose liberality has abounded to us, and encouraged us to begin the erection of a Church.* I trust that his earnest words may not be lost upon those who read them."

A Good Example.

"INCLOSED are ten dollars, the offering of my Parish to the California Mission.

"I can only say, we have done what we could. Few stations in the Far West need help more than this, but we would claim, nevertheless, the privilege of aiding according to our ability in 'holding forth the word of life.'

"We have faith that 'the barrel of meal will not waste, nor the cruse of oil fail.'"

ANSWER.

"I received this morning your letter, inclosing \$10 from California. You go upon the right principle—'There is that scattereth and yet increaseth.' Such faith is no presumption, while

* We have since learned that he intends himself to defray its cost.—EDITOR.

the ordinances of Heaven have their course; and it is written, 'He that watereth shall be watered also himself.' May you and your Parish enjoy the fulfilment of the promise, and believe me gratefully and truly yours."

Laying of the Corner-Stone of St. Paul's Church,

FAYETTEVILLE, ARKANSAS.

THIS interesting ceremony took place on Friday, February 3d, in the presence of the larger portion of the members of the Parish and several of the citizens of the town. The procession was formed at the residence of Dr. Charles Deane, Senior Warden of the Parish, and proceeded to the spot, where the religious exercises were conducted by Rev. C. C. Townsend, Missionary at Iowa City, Iowa. The list of deposits was read by the Junior Warden, Capt. John W. Chew, comprising, chiefly, the Holy Bible, Book of Common Prayer, THE SPIRIT OF MISSIONS, the Record of the Organization of the Parish, a list of the communicants and of the contributors to the building of the Church; together with several of the secular papers of this State, and the periodicals of the Church.

The religious exercises were appropriate and interesting: and, after a brief address by the Missionary present, the 25th Hymn was sung, and the audience dismissed with the benediction. The day was propitious, and the ceremony made a favorable impression upon the congregation, the most of whom witnessed it for the first time.

This is the second corner-stone that has been laid and built upon in this State, and the first in Northwestern Arkansas. We heartily congratulate the Vestry of this Parish on their success in laying the foundation of a new Church, and securing the larger portion of the means necessary for carrying up the top-stone of the same. The lot was a donation from the Senior Warden. The Church will be a Gothic structure, built of wood, 26 by 50 feet, the walls 18 feet high, with arched ceiling.

The contemplated cost of the building will be about \$2,000; of which amount a little more than one-half, or \$1,050, have

been realized by subscription. The Parish is not large nor wealthy; and yet, in addition to their liberal donations, the Wardens and one Vestryman have made themselves responsible to the contractors for the whole amount.

At the present time they have no Missionary to feed the flock of God in this place; and in soliciting funds for the Church, they labor under the serious disadvantage of having no regular services. They have done what they could, and so far without asking foreign aid; but at this stage of their progress, they greatly need and most earnestly solicit some aid from abroad. Let those who wish to see the Church of the living God planted in Arkansas come forward to their aid at this crisis.

The Vestry are deeply impressed with the importance of giving permanency to the Church in this place, and at this time.

Other denominations, well supplied with means, are using every exertion to secure a permanent footing; while the Church from the very first has been unsupplied and comparatively poor.

In 1839, when Bishop Polk made the first Episcopal visitation to this part of Arkansas, there were but very few individuals who knew anything of the Episcopal Church. Rev. Mr. Scull, the first Missionary located here, in his first report, gives ten communicants, inclusive of two at Cane Hill. The present number of communicants on the list is about thirty; and they constitute a zealous, united flock, warmly attached to the services and doctrines of the Episcopal Church.

The Junior Warden has officiated as Lay-reader, when no clergyman was on the ground, for the past ten years; and the want of a suitable place for public services was the motive that induced the Vestry to hazard their present undertaking. Fayetteville is the county-seat of Washington County—which has been justly styled “the garden of the State”—a city set upon a hill, and rapidly increasing, in consequence, chiefly, of the flourishing schools which have been established in the town and its vicinity. These contain an aggregate of not less than 240 pupils, mostly boarders. Amongst them there is a due proportion of children baptized in the Church. From these facts may be inferred the great importance of extending the necessary aid for

the permanent establishment of the Church here. We trust that the Vestry of the Parish will not appeal to the sympathies of their more favored brethren in vain. Will not some "good Minister of Jesus Christ" come to the most inviting field of labor in Arkansas?

Will not the members of our Church send a little needful aid to the Vestry of this Parish, to encourage them in this good work?

We trust they will; and propose that contributions for this object be sent to Capt. John W. Chew, Fayetteville, Washington County, Arkansas; and assure the donors that their donations will be well appropriated, and that they will have the grateful acknowledgments and heartfelt prayers of a zealous, worthy people.

Texas.

Lockhart—Rev. J. Wood Dunn.

IN making a report of my labors in this new and interesting field, I deem it expedient, by way of response to the call made upon me through the SPIRIT OF MISSIONS, to give something more than the mere figures, indicating what has been done.

August 14th, 1853, I visited Lockhart, which is a beautiful and thriving village, forming one of the corners of about an equilateral triangle, with Seguin and Gonzales, the county seats of Caldwell, Guadalupe, and Gonzales counties, respectively.

These towns, at a distance of a little more than thirty miles from each other, compose my field of labor. When I arrived at Lockhart, after visiting from house to house for two days, I ascertained that there were five individuals in town who called themselves Church people, and a number desirous to hear an Episcopal minister, no doubt, moved partly by a desire of novelty, as it would be something "new under the sun" in Lockhart.

On the 19th of August, met with the required number of citizens, and organized a parish, under the name of the "Church of Immanuel;" and on the 21st preached to a crowded house, being the first regular Episcopal service ever held in Lockhart; and many heard for the first time the solemn and sublime Liturgy of the Church.

Since that time I have held an average of three services per month, four adults have been baptized, and our little number of five communicants has increased to nineteen. Our excellent Bishop has just been with us, strengthening the Church, having confirmed nine at this place, two of whom are making application to become candidates for holy orders. Much has been done to overcome the prejudice which always prevails in a new place against the Church; and much remains yet to be done. May the God of all grace carry on His own work unto its completion.

I hope, by the next Episcopal visitation, we shall have a house of our own; as yet we worship in the house which I occupy as a school-room.

August 23d, visited Seguin—found six communicants, and a number desirous of the services of the Church; preached on the evenings of the 24th and 5th to large congregations; met and organized a parish under the name of the “Church of the Redeemer;”^o conversed with a number of persons upon the subject of religion; felt much encouraged; have averaged four services per month since; fourteen baptisms have been performed—seven adults and seven children, and eleven confirmations.

Here, too, our little number of six has increased to twenty. The Lord be praised for His goodness.

I also visited Gonzales several times during the fall; and finding three communicants of our Church, and a good number desirous to have the services of the Church, I consented to organize a parish there also, which was done on the third Monday of February; and since I have averaged a monthly service. The Bishop visited Gonzales also; and although there were no confirmations, yet I trust a permanent good has been done.

Besides these services, I have held an occasional service at Prairie Lee and San Marcos. I trust the Church is permanently established at Lockhart, Seguin, and Gonzales. But if your Missionary could have been supported without being cumbered with a school, much more might have been done. Much of my studying has been done on horseback, while riding to my appointment; and frequently twelve o'clock Saturday night has overtaken me, with pen in hand, unprepared for the services of the sanctuary.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 15, 1854, to July 15, 1854:—

New-Hampshire.

Portsmouth—St. John's, Ladies' Miss. Soc., \$25; Minnesota, \$20..... 45 00

Vermont.

Bethel—Christ Ch..... 8 25
Royalton—St. Paul's..... 6 75 15 00

Massachusetts.

Charlestown—St. John's..... 56 15
Dorchester—St. Mary's..... 29 25
Salem—St. Peter's..... 100 00
Mrs. Thos. Green Fessenden, 10 00 195 40

Rhode Island.

Bristol—St. Michael's, Ladies' Benevolent Soc., for Bishop Scott..... 25 00
Johnstown—St. Peter's..... 5 00
Providence—Grace Ch..... 25 00 55 00

Connecticut.

Hamden—Grace Ch., $\frac{1}{2}$ 13 40
New-London—St. James's..... 54 68 60 08

New-York.

Albany—St. Paul's, coll'n, \$104 15; Ladies' Sewing Society, \$10—all for Cala..... 114 15
Holy Innocents', Texas, \$7; Minnesota, \$13..... 20 00
Brooklyn—Christ Ch., for Oregon..... 104 92
St. Ann's, for Oregon, \$300; for Texas, \$200..... 500 00
New-York—St. Bartholomew's, Sunday School, $\frac{1}{2}$ 30 93
St. John's, a lady, for Minn., $\frac{1}{2}$ 10 00
Mrs. Hyatt..... 3 00
Saratoga—Bethesda Ch..... 38 06 821 06

Western New-York.

Auburn—St. Peter's..... 33 41
Buffalo—Trinity, for Jews, \$5; Gen., \$2..... 7 00
Bradford—St. Andrew's..... 2 31
Binghamton—Christ Ch., for Minnesota..... 1 59
Constableville—St. Paul's..... 6 00
Elmira—Trinity Ch..... 10 00
Geneva—Trinity, for Cal, \$5; Gen., \$20 63..... 25 63
Three Communicants..... 10 00
Geneseo—St. Michael's..... 20 75
Lyons—Grace Ch..... 17 38
Lockport—Grace Ch..... 10 00
McLenn—Zion Ch..... 1 58
Manlius—Christ Ch..... 1 00

New-Hartford—St. Stephen's.... 2 19
Oswego—St. Paul's..... 9 00
Christ Ch..... 28 32
Oswego—St. Paul's..... 7 00
Rochester—St. Luke's, Gen., \$200; for E. M. A., \$250; G. F., coll. for Jews, \$30; Sunday School, for do., \$10, 490 00
Rome—Zion Ch..... 11 00
Syracuse—St. James's..... 5 18
A lady of do..... 5 00
St. Paul's, for Cal..... 28 83
Mrs. Loomis, of do., for do.... 9 00
Seneca Falls—Trinity..... 2 00 744 17

New-Jersey.

Elizabethtown—St. John's..... 23 02

Pennsylvania.

Pottstown—"A."..... 10 00

Maryland.

Cecil Co.—St. Stephen's..... 3 75
Charles Co.—William and Mary Parishes..... 14 50
St. Mary's Co.—All Faith Parish, add'l..... 2 00
St. Matthew's—Zion Parish, Cal., \$5; Gen., \$39 58..... 44 58
Spring Hill Parish—Collection, \$5 39; Children's savings, \$1 61..... 7 00 71 83

Virginia.

Danville—Ch. of the Epiphany... 6 75
Lexington—Grace Ch., a member,..... 5 00 11 75

South Carolina.

Beaufort—For E. M. A..... 7 75
Edgefield—Trinity Ch..... 15 00
Spartanburg—Ch. of the Advent, for Cal..... 10 00 32 75

Tennessee.

Contribution of the Diocese 150 00

Illinois.

Pittsfield—St. Stephen's, S. S., for Duck Creek..... 3 60

Miscellaneous.

Rent of building at Green Bay, per Bishop Kemper..... 20 00
B. V., for Cal, \$1; Gen., \$1..... 2 00
A mite for Missions, for Green Bay, $\frac{1}{2}$ 5 00
Interest on Kentucky Bonds..... 300 00
For Shakapee, Minnesota..... 5 00 332 00
Total, June 15, 1854, to July 15, 1854, \$2,576 66
Total, since Oct. 1, 1853, \$34,907 53

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1854.

THE AFRICAN MISSION.

MISSIONARY CORRESPONDENCE.

JOURNAL OF REV. J. RAMBO.

THE first part of this Journal has not been received, and we have therefore to leave, for the present, the account of the Missionary's return to his station.

Visit to the Taboo Station.

March 10th.—Left the Cavalla Station at 9 o'clock A.M., taking a hammock and five men. Travelled on the beach all the way. Reached the mouth of the Cavalla River at 10 o'clock, and on entering the town (Kiblake) found the court in front of the head-man's house crowded with people who had assembled to attend the funeral of a woman. There was a confused noise, made by the wailing of mourners, the beating of drums, and the shouts of the crowd. After waiting a few minutes for the head-man, he made his appearance, and accompanied me to the edge of the river, and furnished me with a canoe, and soon myself and company were safely landed on the eastern bank of the river.

Stopped at Rockbookah, three miles beyond the river, and preached to some thirty persons, about one half children. This village is situated near the beach, in the Babo tribe. The station which was formerly opened there was not kept up many years. For at least six years there have been no missionary operations there; but the Bishop proposes soon to send a native teacher there.

The appearance of the country was much the same as that of other scenery in this part of Africa. It is level, with lagoons, marshes, and small streams abundant in nearly every direction. There were but few hills to relieve the monotony of the long line of beach. We passed a native village every two or three miles, all built near the beach. We reached the mission station at Taboo about 4 o'clock P.M., and found J. Musu Minor, family and others, well. The house was in pretty good repair, though not occupied by our missionaries for some years. Musu went there to re-open the station nearly a year ago, and made some repairs in the house about that time. He has cleared up some of the ground, and has excellent growing crops upon the premises. He has a small boarding-school of some twelve boys of

his own (the Plabo) tribe. He also visits and converses with as many of the people as are within his reach. He thus makes known the Gospel, and I trust is accomplishing much good.

The people are very much scattered now, owing to the murder which they committed on board the English schooner *Heroine* last July. Two English men-of-war lately visited them, and burnt down nearly all their towns. No natives, however, were killed, except by themselves. A quarrel lately took place between parties of them, and several persons were killed on each side. It did not grow out of their difficulties with the English. One or two of those, however, who were killed took a prominent part in the murder on board the vessel. Thus has their "sin found them out," and they are punished.

Lectured to the scholars of the school, and some eight or ten adults, making at least twenty persons in all, who reside upon the mission premises. Conversed after prayers with an intelligent Krooman, who seems to be under serious impressions.

Taboo was the scene of the lamented Minor's labors. He scattered the seed, and now in several cases some fruit is being gathered. Musu, one of his converts, is at the head of the station, and others are elsewhere in the mission. The same thing may be said of the labors of the Rev. Mr. Henning and his lady. They are not forgotten. At the last day I trust they will all meet many souls at God's right hand whom they had first led into the fold of Jesus. Several of those trained up in Mr. Henning's school became members of the Church under his own ministry; some of them have gone to their heavenly home, and others are useful and consistent members of the mission at this time.

March 11th.—Went up the Taboo River, and preached on one of the farms, at the distance of two miles from the Mission-house. Found but about a dozen people. I discoursed about the law and Gospel. Before returning, the head-man of the small town, built temporarily, invited me to dine with him. The food was to me very palatable. He made me a present of a small sheep, as a token of his favor.

At 5 o'clock P.M. administered the Communion to *six* persons, four being at the station, and two from Cavalla on a visit. Lectured to those present on the "Qualifications for a worthy partaking of this Sacrament." Saw some more natives, and conversed with them about the "Calls of the Gospel."

12th.—Visited and preached in two of the three towns left standing by the English. The people received me well, and though but few were in the town to hear me, yet these were attentive. When I showed them the wickedness of their late *sin*, they replied that they had nothing to do with the murder. They said the people of Grand Taboo, a few miles distant, were guilty, and they only. They now ask again for a white missionary. Their request may at some future time be granted. At present our native teacher will find an excellent field, and accomplish some good in it, without doubt.

Sunday, 13th.—Held services, and preached twice; also talked to the Sunday School. There were in all about twenty-five persons in attendance.

14th.—Left the Taboo station at 9 o'clock in the morning, for Cavalla, which place I reached at 4 o'clock in the afternoon.

Various Duties.

Wednesday, 16th.—Lectured in the morning to the congregation at Cavalla.

Sunday, 20th.—Preached, as usual, in two of the villages at Cavalla. Congregations small.

Friday, 25th.—Went to Mount Vaughan to spend a few days.

Sunday, 27th.—In the morning preached in St. Mark's Church; at noon preached in two native towns; had forty hearers in one, and thirty in the other, principally adults. The people here have agreed together to keep the Sabbath, and not to go to their farms on this day. Many attend to this rule, and this accounts for larger congregations than was usual at this season. In the evening preached at Mount Vaughan to a small congregation of colonists.

28th.—Returned to Cavalla this afternoon.

Sunday, April 2d.—Preached in two native villages at Cavalla, as usual.

Friday, April 7th.—Letters were received from the United States to-day. The mail of the Linda Stewart was forwarded from Monrovia per the U.S. ship Dale. As usual, news from "home and friends" created quite a sensation, especially among our new missionaries. One of the best tonics in the "African fever" is a package of letters, "fresh and genuine," just arrived from our far-off native land. We are thankful to God that, save in the case of Miss Smith, who died, none of our new-comers have suffered severely from the effects of the climate. All have had enough fever, however, to prove that they are being acclimated.

Sunday, 9th.—Preached, as usual, in two villages at Cavalla.

12th.—Sent off letters for the United States per the ship Dale, which anchored for one night at Cavalla.

13th.—Evening, lectured at Cavalla.

14th.—The C. Palmas Convocation commenced its session to-day, and the opening sermon was preached by Rev. Mr. Horne to-day, from Ps. xlix. 8. In the evening several Reports and Addresses were made and presented by various members of the Convocation, this being the time for the general missionary meeting.

15th.—Rev. G. W. Gibson lectured this morning.

Ordination and Confirmation at Cavalla.

Easter Sunday, April 16th.—At 10½ o'clock A.M. services appropriate to the day were held in the school-house. Rt. Rev. Bishop Payne preached from Acts vi. 3 a most appropriate ordination sermon. After the sermon he proceeded to admit Messrs. John Musu Minor and Clement F. Jones, native candidates, to the order of Deacons. Besides the writer, the Rev. Messrs. Scott and Horne were present, and took part in the services.

These are the first native Africans in our mission who have been ordained to the ministry. We thank God that such laborers are now being qualified and sent forth, after many long years of toil, by our Missionaries. For this consummation we have prayed and labored. White laborers soon break down, and are removed after a longer or shorter time, but native laborers may live and labor thirty or forty years after they are qualified and sent forth. The persons to-day ordained give good promise of long lives and great usefulness in the vineyard of their Lord, into which they have been called and duly sent. May God's blessing go with them, and rest upon them and the people among whom they shall henceforth labor. Mr. Minor will continue to labor among the Plaboes, and Mr. Jones will visit and preach to tribes in the interior.

In the afternoon visited two, and preached in one, of the native villages at Cavalla; at night the Bishop held confirmation at Cavalla, when fourteen persons received that rite. Nearly all these were scholars in the schools, and had been recently baptized. The sermon was preached by Rev. Mr. Horne, from Acts ii. 24. This was the concluding service of the Convocation. This day especially is one long to be remembered. May all present have been so blessed as never to forget the interesting services.

LETTER FROM THE REV. H. R. SCOTT.

"CAVALLA, WEST AFRICA, *April 21st, 1854.*

"Instead of sending a copy of my journal, I will give you a brief account of my labors for a few months past, in the form of a letter. At Christmas I took charge of St. Mark's Church; since which time I have gone up once a fortnight, and remained three or four days preaching and visiting the congregation. While nothing of special interest has occurred in the parish since my last report, there has been a decided improvement in the attendance of our members, and I trust an increasing interest in all our services. On the first Sunday evening in every month we hold a Missionary meeting, and take up a collection, to be appropriated to the erection of a native chapel, a short distance from the church. This building will be completed in a few weeks, at a cost of about three hundred dollars—all of which will be raised among the missionaries and colonists. When I am at St. Mark's on Sunday, I preach in the afternoon to a large congregation of natives, in one of the neighboring towns; and in the other two towns, Mr. Harris (a native young man who has recently become a candidate for orders) preaches regularly on Sunday. Through his influence, to a great extent, these people have lately been led to refrain from labor on the Sabbath. Seeing one of their own people intellectually and morally so far superior to themselves, they are being led to think that the religion which produces such a change is to be preferred to their own superstitions, and manifest an unusual desire to be instructed. They are actuated, doubtless, to a great extent, by improper motives, but we cannot but rejoice that they are led, in any way, to listen to the truth; not doubting that the hearing of the word, through the power of the Spirit, will be blessed to some souls. The Rev. Mr. Gibson preaches at Half Grahway, five miles from Cape Palmas, every Sabbath, to a good congregation. The people in this town have not received regular instruction for several years, and are perhaps the worst part of the Grebo tribe; but recently they have petitioned very earnestly for a teacher, and it is hoped that a school will be established among them in a short time. My time is about equally divided between colonists and natives. The more I see of the former, the more I am convinced of the importance of an earnest effort on the part of our Church to fit them for exerting an influence for good on the thousands of heathen by whom they are surrounded. If faithfully instructed in the Gospel, they may, and doubtless will, greatly promote the cause of Christ in this stronghold of Satan; but without much aid from the churches abroad, it is to be feared that instead of benefiting the natives, with whom they are brought in constant contact, they themselves will be losers."

"The Orphan Asylum,

"which will be opened in a short time, will, in a few years, supply the colony with excellent female teachers, besides qualifying a goodly number of children for becoming useful members of society, who might otherwise grow up in ignorance and sin.

"When I am at Cavalla, I preach in one of the native towns on Sunday, and once a fortnight in the school-room, at the Mission station. We have been cheered by tokens of the Lord's presence for three or four months past. Nine natives, all, with two exceptions, from the schools, have been admitted to communion since the 1st of December. On last Sunday morning, *Ku Sia* (Clement F. Jones) and *Musu Niap* (John Musu Minor) were admitted to the order of Deacons, and in the evening fourteen were con-

firmed. We believe that the Spirit is still working among us, and trust that the day is not distant when many shall throw away their idols, and come out on the side of the Lord."

THE MISSION AT ATHENS.

IN our last number, mention was made of the receipt of letters from the Missionary at ATHENS, giving an account of the political excitement then existing in the capital of Greece. We have since received further advices, and subjoin extracts of interest.

LETTER FROM THE REV. J. H. HILL, D. D.

"ATHENS, June 17, 1854.

"I wrote you two letters on the 1st inst., and gave you a succinct account of the important events which had occurred, and by which the whole face of political society here had suddenly been changed. I wish to assure you that we were living in all tranquillity, for I felt sure you would be alarmed by the exaggerated statements, which we read in foreign newspapers, respecting everything in this country. As long as foreign troops are here we have nothing to fear: at present we have nearly 5,000 English and French, and there is no reason to suppose this number will be diminished.

Distribution and Reception of Foreign Troops.

"They at present occupy the Piræus—but it is supposed the French troops will be divided—some to be sent to Patros, and others to other points. The English force, under the command of Brigadier-General Lockyer, will, I think, be augmented. The French are by no means dissatisfied to have English troops near them. They are sure of being benefited by their presence, for they are always employed in some useful improvement; and as their discipline is perfect, they have nothing to fear from irregularities.

Religious Services of the Missionary to the Troops.

"I have been invited by the Commander-in-Chief to hold a religious service on Sunday in the camp, and arrangements are about to be made to carry this good work into effect. I shall apprise you as soon as this is done, and I shall esteem myself very happy if I can be of any use in affording religious instruction and the services of our Church to this noble body of men. General Lockyer tells me that many of his officers, as well as many of his men, are pious men.

Arrival of the Bishop of Gibraltar.

"The Lord Bishop of Gibraltar, who arrived the other day, was unfortunately not able to stay long enough to hold Confirmation in my Church, as was intended. He was so much overcome by the heat, besides being pressed by other important engagements, at Corfu and Trieste, that he was obliged to hurry on the same day on which he arrived for Constantinople, allowing us only two hours of his agreeable society. I went to the Piræus to conduct him to town. He visited only the British Minister and our family, and I then accompanied him back to the steamer.

"He was much affected on revisiting us for the first time since the death of his eminently pious wife: the last time his Lordship was here, he and Mrs. Tomlinson were our guests for a fortnight, and I think this was one principal reason for his wishing to go so soon."

"I shall keep you accurately informed of every important event in this country, for we are living in very extraordinary times. I will not undertake to predict how the affairs of Greece will terminate; and I apprehend we are to have a desperate struggle yet, before the party of *good order* and sound constitutional principles is firmly established."

"Our preliminary examinations terminated yesterday, of which I shall give you an account hereafter."

An interesting Communication from Egypt.

"I have the pleasure of sending you *an extract* from a communication which I received only this very day, giving an interesting account of the consecration of the new *Patriarch* of the *Coptic Church* in Cairo. I wish there had been more detail, but such as it is I send it to you, and I am sure it cannot fail to interest our Christian friends in the United States to hear of this distant branch of the Christian Church, respecting whom we hear so little, and really know so little."

Consecration of the Coptic Patriarch at Cairo.

"CAIRO, EGYPT, 6th June, 1854.

"Since I last wrote, we attended at the Coptic Church to see the ceremony of the consecration of the Patriarch. You may recollect that the Pasha always made considerable opposition to the nomination of *Daoud*, who had long ago been elected to fill the vacant chair, by the almost unanimous voice of the people. The supposed intrigues of the *Ras Ali* against this man were assigned as the cause of Abbas Pasha's disinclination to confirm his investiture; but I rather lean to the belief that the Pasha had a personal dislike to Daoud, and that he was besides anxious to defer, as long as possible, the recognition of a Christian Metropolitan, on whom would devolve the representation of the grievances and wrongs of this much injured nation. It was with great difficulty, therefore, that the Viceroy was finally convinced of the imposition practised upon him by Daoud's enemies, and was persuaded to listen to the recommendations of the Bishop of Abyssinia and others who might be regarded as uninterested to a certain degree in the election."

"The order was at last issued from the citadel; and as it was anticipated that the supporters of the one dissentient Bishop (my Lord of Minieh) would cause some disturbance in the Church, Khourchid Pasha's *Wakeel* (guard), accompanied by a strong body of police, were directed to be present at the ceremony. The crowd in the church was excessive, but the people appeared to be desirous rather to show their zeal and approbation by shouts and elbowings, than disposed to disturb the peace by any hostile demonstrations."

"The church was brilliantly illuminated by a number of silver lamps, suspended from the ceiling in double rows down the aisles. Around the altar were assembled the *Armenian Archbishop*, the Bishops of *Jerusalem*, of *Assouan*, of *Siout*, and of *Kossier*, in their state robes, composed of gold brocade, with embroideries of various colored silks, representing saints and angels, with verses from the Bible, in Arabic. To the gown was attached a hood, thrown over the head, richly embroidered, (the origin, I suppose, of the *Mitre*.) Each Bishop held a massive gold cross, about ten inches long. At their feet were choristers dressed in the same sort of costume, with the ex

ception of the hood, which in their case consisted of a sort of helmet, of gold brocade, without the vizors.

"The ceremony commenced by a procession of priests around the Church, all similarly dressed in white silk gowns with gold spangles: at their head walked the aspirant to the Patriarchal Chair, whose somewhat commonplace features, black turban, and dingy caftan of dark blue wool, afforded a striking contrast to the thoughtful and handsome faces and brilliant costumes of those by whom he was surrounded.

"He advanced to the railing of the altar, and kissed the feet of the Bishop of Jerusalem, who officiated. The Epistle was then read, and each Bishop in turn passed his cross repeatedly over Daoud's head, with a prayer that his elevation might meet with divine approbation. He was then *incensed* by the Bishops, and blessed by the Armenian Primate, a fine, venerable-looking old man of 80 years of age, with a long white beard, and a most remarkable expression of countenance, full of wisdom and piety—features, in fact, which phrenology might portray in its liveliest colors, but which, even without her aid, seemed to announce a mission from on high to preach the Gospel to mankind. Daoud next passed the altar, and knelt at the foot of the Seven Steps, leading to the Patriarchal Chair. As he ascended *each step*, a portion of his robes were blessed and placed upon him, till, on reaching the *last step*, he received the *Mitre*, the *Crozier*, and the *Standard of the Church* from the hands of the Bishop of Jerusalem. He then read the Gospel in Coptic and Arabic, gave the blessing, and extending his hands over the people, exclaimed, "I am your shepherd, and you are my sheep;" to which they responded, "Kyrie Eleison," ("Lord, have mercy upon us!") twice.

"Here the ceremony ended, and somewhat exhausted with heat and fatigue, for the whole had lasted nearly three hours, we hastened home."

THE MISSION TO CHINA.

Extract from a private letter of the Rev. Mr. Nelson, dated

11th April.

"We have been having rather troublous times lately, and no doubt the papers will be full of the occurrence which has taken place here within the last week. The facts are as follows: Pending the contest between the Rebels in the City of Shanghai, and the Imperialists without, for the last six months, the Imperialists have thrown up defences, and fixed encampments northwest of the city, and within a very short distance of the foreign settlement. Near J——'s house they made one, and a little further to the north-west, and again near to the city wall, &c. During the past few months several improprieties have been committed by the Imperialists, in the way of firing upon foreigners and meddling where they should not; but no serious affair had occurred, such as to bring about a decided crisis, until Monday, the 3d inst. Several parties of the Imperialists on that day were guilty of rude assaults on foreigners: in particular, one lady and gentleman (the lady in her sedan, the gentleman walking) were taking an airing upon the race-course, when they were attacked, and the gentleman considerably cut in several places, though nothing very dangerous. The lady was not wounded, happily. Intelligence of this was soon spread, the English guard were forthcoming, and in a little while forces from the English and American war vessels came with howitzers, throwing shells, and proceeded to throw several into the Imperialists' camp. This was late in the afternoon—so fixing a strong guard, as no Imperialists seemed at hand, they retired for the

night, and sent word to the Imperial general and the *Taou-tai*, that if all the camps near the foreign settlements were not cleared the next day by three o'clock, the foreign forces would attack them. Next morning early boats were sent from the English vessels, a steamer and a brig, to bring this fleet of junks, so long our neighbors here, to anchor under the guns of the steamer, by way of hostage for the good behavior of the men. They came up, and one or two of them having a fine wind, escaped up the *Soo-Chow* Creek, and the steamer "Encounter" sent a few shot into them to fetch them to, one of which killed a woman in the little village between us and *Tur-Bo*. This was finished before breakfast. These junks were brought to and boarded by the English boats, and temporarily disabled, though not seriously damaged. This occurring right in front of us here, between us and Jardine and Mattheson's, looked rather stirring, I assure you. Later in the day, at the appointed time, the combined English and American forces from the sloops of war, accompanied by many residents as volunteers, went out west of the foreign town, and finding that the Imperialists had not begun to move their encampments, again fired shells into them, at which hundreds of the Imperialists ran in every direction. The English and American parties then, at separate points, made a charge, but were fired upon, and one man killed and several wounded in each. The camp was taken, however, and the Chinese all fled, except those who were killed, which was a considerable number, though I don't know exactly what. This being done, it was evening again, and the guard was set for the night, with the purpose of throwing down all the Imperialists' defences next day. Accordingly, next morning, Wednesday, they went on with their work, having little hindrance from the Chinese. In the course of the day some communication was received from the Chinese officials, tending to some arrangements; and some line has been adopted as a limit within which the Imperialists are not to come. A strong guard is still kept up, by the forces from the ships; at T——'s house and J——'s house, an American guard of twenty men each; and at Hobson's school-house and some other points the English have guards, so that between them the line of defence extends from the *Soo-Chow* Creek to the city.

"For the first three nights a guard was sent to us, but since that it has not been thought necessary, though we have gotten some arms, by way of preventive or warning to any stragglers who might be in the way of doing mischief. But, thank God, no evil has come nigh us, or our dwelling.

"April 12.

"Yesterday the Chinese general and *Taou-tai* were on board the British steamer, and salutes were fired, so that we hope for some peace now. An armistice of fifteen days between the Rebels and Imperialists has been procured by the English, so as to give the Imperialists time to make camps, &c., for their men, who were driven out. So the matter stands, as far as I am able to learn. God grant we may have peace and quiet; for I assure you, living in the midst of such commotion is not to my taste or comfort—but the Lord is our defence. You would be surprised to see what a village is built up across the little creek just opposite this house. The point is now built up with foreign go-down for coal. The frontage all along our houses and to the *Soo-Chow* is bought up, and D—— is now fast filling up a part of it.

"Some of our old brethren from the *Wong-Ka-Modur* region came down yesterday to get quarters among us, finding it unsafe up there. We have all of them about us now, except the very old brother (the one who can see) and the woman *Zaw Shu-se*, and the blind man with the blind wife in the city. Poor things! they have had a troubled time for the last six months. But we must wait to see the salvation of the Lord. We are all pretty well,

thank God, and our Missionary brethren are with us, as heretofore. Mr. Hobson's school is broken up, and some of his boys are here.

"Very truly, your brother in Christ,

"ROB'T NELSON."

Letter from Rev. Robert Nelson.

"SHANGHAI, CHINA, April 12th, 1854.

"The last week was marked here by a difficulty between the foreign authorities at this port and the Imperial forces, which have been encamped here for a long time. An assault was made by some of the Imperial soldiers upon a lady and gentleman near the foreign settlement, on the 3d inst., and as repeated warnings had been given the Mandarins about their men, and they did not control them, the forces from the English and American ships of war went out to drive them from their encampments, killing a number of them, and having one killed and several wounded in each of the American and English parties.

"The Imperial camp in the vicinity of the foreign settlement have been destroyed, and the soldiers all required to move to a certain distance off.

"Some pacific arrangement has since been entered into, and we hope for quiet again.

"For three nights a guard was sent us from the American ship of war, since which time it has not been thought necessary, and thank God we are all preserved in safety.

"The school of the Church Missionary Society has to be broken up at this time, owing to its location being near the scene of the last week's disturbance, and the house being taken in part as a place for guards. Some nine or ten of the boys were sent to us, and we have them temporarily in this school, though of course they still belong to the Church Missionary Society, and are provided for by their Mission.

"Another of Miss Jones' scholars is a promising candidate for baptism, though as we have expected the Bishop's arrival for some time, I have preferred leaving the case until he comes. For more than a year, however, the girl has given very cheering evidences of a good work begun in her.

"Most of our communicants are with us for protection in these troublous times."

REPORT OF THE REV. E. W. SYLE.

THIS Report came to hand just as the SPIRIT OF MISSIONS was going to press, so that we have no space to introduce it as we should have desired.

To the Editors of the Spirit of Missions.

NEW-YORK, 15th July, 1854.

REVEREND AND DEAR BRETHREN:

IN commencing the communication which I am desirous of making, I feel somewhat perplexed as to how it should be addressed. The labors which it is intended to record have been performed here at home, even in this very city; on which account it would seem suitable to report them to the *Domestic*, if not to a *City* Missionary Committee. At the same time, the Missionary and those among whom he labored, and the language em-

ployed, all belong to the Foreign Department; in consideration of which, the matter seems rightly to come under the cognizance of the Foreign Committee. Without, therefore, attempting to decide the point, I will proceed to give, in that "journal form" which I have become accustomed to use when writing home from Shanghai, the particulars of those efforts which have been making for the last two months among the destitute Chinese in New-York.

I must premise that my attention was first called to this matter by a letter from Rev. R. H. Dickson, City Missionary, connected with Grace Church, N. Y. Under date of April 21st, 1854, this esteemed brother wrote to me, inquiring whether I thought any good could be done, in Sunday Schools or otherwise, to these poor creatures, who were, he said, "scattered through the streets, eking out a subsistence by the sale of cigars and fabrics of their own, looking forlorn and neglected." It seems that some ladies of the Grace Church congregation had become anxious that something should be attempted; and a proposition had been made that some of the students of the Theological Seminary should meet the Chinese on Sundays, and attempt to teach them; but the want of some one acquainted with the Chinese language proved an effectual barrier to this undertaking, and caused application to be made to me.

In consequence of the favorable reply which I returned to this letter of inquiry, I received, under date of May 2d, another communication from Mr. Dickson, inviting me to come on to New-York, assuring me of adequate support and co-operation in the carrying through of this undertaking, which I was urged to enter upon forthwith. Prior engagements, however, did not allow of my leaving Virginia till the 24th of May, when I set out from Leesburgh for the North. Here I may commence my Home-Foreign Missionary Journal.

Tuesday, 24th May.—At Philadelphia, where I spent some time consulting over the cases of parties whose minds were moved to engage personally in the Missionary work in China. It is encouraging to know that there are such persons in the Church, and that we are not in reality so entirely cut off from the hope of having an accession of Missionary laborers as the extreme difficulty of late years in obtaining such would seem to indicate.

Wednesday, 25.—At New-York, where I found out Mr. Dickson, and in company with him waited upon some of those ladies connected with Grace Church and St. George's congregations, who had interested themselves in the matter of relieving the destitute Chinese. Found in every one much readiness to co-operate in carrying out any feasible plan. What that plan should be must depend upon the result of my investigations among the Chinese themselves, with regard to whose lodging-places and occupations I was told some information could be obtained from Mr. Pease, at the "Five Points."

Thursday, 26.—Still in company with brother Dickson, who piloted me to that place of unenviable notoriety, the "Five Points." Here we saw Mr. Pease, and learned from him many particulars as to the "whereabouts" of our Chinamen. There were, Mr. Pease told us, about forty in the city—some living on Ward's Island, at the establishment maintained there by the Commissioners of Emigration; others were to be found at certain boarding-houses in Cherry Street; other some had been a long time in this country, and had married here; and others yet were to be found serving behind the counters in tea-stores, the locations of which were mentioned to us.

Mr. Pease told us that one of the Chinese, *Okkeo* by name, had been for some months a servant about the Five Points Mission establishment, and had conducted himself remarkably well, evincing great quickness at learn-

ing to do whatever was showed him, and proving remarkably reliable and trustworthy. On Sundays, *Okkeo* had exhibited great curiosity to know what they were about during worship, and seemed to find it hard to understand how they could pray without an image before their eyes. His appearance of distress and indignation at being suspected, on a certain occasion, of dishonesty, was said to be very moving; and it was plain that the poor fellow, whatever might be his real faults or merits, had succeeded in enlisting the lively sympathy of those who had known him. During his stay with Mr. Pease, some twenty or thirty of his countrymen had come to see him at different times, but they came no more; and he himself had wandered off somewhere, so that no trace of him could be given me. Before we left, Mr. Pease suggested that, in case it should be desired to place some of the men in the country, he thought they might be located, temporarily, at least, at the newly-established farm connected with the House of Industry.

My next visit was to one of the tea-stores, whose direction had been given me; and there I saw a veritable Chinaman playing his part as salesman, with an alacrity of movement and flourish of manner that were quite exemplary. It was evident at a glance that he wanted nobody to take care of him, but was abundantly able to be the guardian of his own interests—indeed, that any one who should have to deal with him would require to keep a sharp look-out, lest they found themselves on the worst side of a bargain. I observed him refuse, in the most authoritative manner, to give the change for a dollar note to a man who bought only a small quantity of coffee. Said he to the customer, "You want change this note—must buy half a pound, then can do;" and the man was so taken aback, that he took the half pound with quite a subdued air.

The number of customers which his presence brought to the store made it a little difficult for me to get an audience with my Chinese friend. When I did succeed in fixing his attention by addressing him in his own language, he was not disposed to be communicative at all. It was not until after the proprietor of the store (to whom I explained my object) had shown by his manner that he felt respectfully towards my cause and myself, that the Chinaman thought it worth his while to stop his work and give me the information I wanted. His own personal history would appear to have been a singular and eventful one, if his own account of himself may be relied on; but it is too long to write out in detail. He speaks English quite intelligibly, and seems familiar with several of the Chinese dialects; which might easily be accounted for if what he said was true about his having been for some time in the service of Dr. Gutzlaff, and followed him in his voyages up the coast of China, to Amoy, Ningpo, Chusan, Shanghai, and elsewhere.

At parting he promised to invite the chief men of his acquaintance to meet me at his house, the address of which he gave me, and where I am told his wife resides—an American woman recently married to him. Two other instances of such intermarriages have been mentioned to me, though in these I believe the wives are Irishwomen.

My last call to-day was on Bishop Wainwright, who expressed a very cordial interest in the undertaking, and promised to exert his influence with the City Mission, in case anything within the range of their ability might be required.

Friday, 27.—Made explorations in Cherry Street, among the sailors' boarding-houses, a description of which does not fall within the range of my present record, else I might tell such a tale of abounding sin and wretchedness as would alarm (as well it might) some of the purer-minded readers of this journal. Such scenes as may be witnessed in certain quarters of Christian cities, such as London and New-York—the centres of the

most highly Christianized civilization the world has ever seen—would no more bear relating than the arcana of the Eleusinian mysteries of old, or the vile orgies of modern Hindoo festivities. It is in view of such things as become known to the city Missionary concerning the dark places of Christendom, that one is made to feel the application of that passage, so full of instruction as to God's character and government—

"I, the Lord, change not: therefore ye sons of Jacob are not consumed."

But I must remember that I am writing about the heathen—the Chinese heathen, I mean. And that I found some thirty or more of them stowed away, like steerage passengers in an emigrant ship, in two small rooms—the wretched and filthy condition of which I will not stop to describe. In the first I entered I found eight Ningpo and Shanghai men sitting round a table gambling. On a sort of lounge were arranged the well-known apparatus for smoking opium: one of the company was evidently under its influence. A sudden huddling away of the cards, dice, &c., took place on my opening the door, and one of the men who had seen me at Brooklyn last year, told the rest of them who I was. Immediately the national respect for the "teacher" exhibited itself, and they stood round with the greatest decorum, while I sat and explained to them the object I had in view. To say that they were *delighted*, would not half express the feeling they manifested. My speaking to them in their own "tongue wherein they were born," was enough to win their confidence, and insure their compliance with whatever I might suggest.

This was not the case, however, with the occupants of the second apartment. They were Canton men, part of the remnant of that dramatic company which had been brought over from California in the month of April, 1853, and had passed through a series of vicissitudes—failure of their project, desertion by those who brought them here, forfeiture of their wardrobe, destitution of the means of subsistence, banishment (as they considered it) to Ward's Island, gradual emergence therefrom, and engagement in the selling of cigars, &c., about the streets—so that they became part of the "stock subjects" for caricature sketches of New-York city life. Such had been the history of their twelve-months' sojourn in this Christian land: with the exception of *Okkeo*, to whom Mr. Pease showed kindness, I have not heard of one of these poor heathen who has been taken by the hand, in a spirit of compassion, by any follower of Him who said—"A stranger, and ye took me in." The Commissioners of Emigration, and especially their kind-hearted Vice-President, have acted with the greatest consideration towards the whole company; but that *individual* well-doing which says, "Come with me, and I will do thee good, in the name of the Lord," does not seem to have been exhibited in any other instance.

Was it any wonder that I found them distrustful and shy of me, as though I was concocting some fresh scheme by which they were to be victimized? I seemed to make no progress at all in conciliating them; their dialect was different from that which I spoke; none of them were acquainted with me previously; even my white cravat did me no service in their eyes, for they seemed not to know anything about Clergymen, or Missionaries, or Christians, as such. I looked up in one corner of their little apartment, and saw a shrine, with their little idols in it: before them the ever-burning lamp and the smoking incense. Need I say that I left that room with a heavy heart!

An old Canton-man, who spoke some English, and who has *kept a boarding-house here in New-York for the last twenty years*, told me that the number of the play-actors remaining now was thirty-three: of these, two wish to remain here, and be taught English; the remainder all want to get back to China.

In order to complete my investigations, I visited several other boarding-houses, where I was told some Chinamen were lodging, and such I found to be the case; but these were generally seamen—or rather cooks and stewards—who arrive here in vessels from various ports, and ship again, like any other sailors; these were not the proper subjects of my search, though they are an interesting class of men, and deserve some *special* attention, because of their peculiarities; for though they are able to speak English well enough for practical purposes, they are thoroughly Chinese in their thoughts. I found their number to be in one house (kept by a Chinaman for the last fifteen years, and who has been married some time) about 15; at another 3, and at a third 12; in all 30, which, with the 33 of the dramatic corps, and the eight or ten of my Shanghai-Ningpo men, make over seventy—a larger number than I had expected to find.

Saturday, 28.—While casting in my mind as to where I should find a place wherein to assemble these several classes for instruction in religious things, and consultation, over their wants, I bethought me of old St. George's—the tower of which may be seen from Cherry-street, where most of the men are lodging. An application for the use of the Vestry-room was responded to by the Rector with great readiness, and I sent word, as well as I could, through the man in the tea-store, for them all to meet me there next Tuesday morning. An engagement to preach in Philadelphia, for the China Mission, will keep me away next Sunday.

Tuesday morning, 30th May.—The proposed meeting at St. George's Vestry proved an entire failure—not one came. Went to Cherry-street myself, and gave notice for another meeting on Thursday morning. Then, in company with Mr. Dixon, to Blackwell's and Ward's Islands, at which last place we found fourteen of the Chinese, some occupied in rolling up cigarettes—opium-smoking apparatus to be seen here also.

Thursday, 1st June.—The Vestry-room was not large enough to hold conveniently all who came. Thirty-five gave me their names, and told me what they wished to have done for them—I promising to meet their wishes as far as practicable. Then, as the only way in my power of expressing for them the compassion I felt, and of convincing them that we meant kindly by them, I gave each man a quarter of a dollar, telling them to come again on Sunday afternoon, not for money, but for worship. Then, the Rector, Mr. Evans and two other clerical brethren being present, I requested that they would all be seated in the church, and after a few moments' pause, I went in and held the first service, preached the first discourse, in Chinese, to which the walls of that venerated building ever echoed. The place, the occasion, the presence—all aided to impress my own mind with emotions most unusual both in their character and intensity. In that old church where was held the farewell meeting at which our dear Bishop heard the farewell words of his brethren who were "commending him to the grace of God—to the work for which he had been appointed"—there, easily distinguished among the rest, one honored head was seen, beautiful for its whiteness, and well known wherever charities for home and missions for abroad were to be advocated and promoted. The name need hardly be mentioned here; every one knows it was Dr. Milnor, the Rector of old St. George's. Now, a company of Chinese occupy the seats on either side of the centre aisle, and near the chancel railing, so that exactly in the midst of them is that stone on which the one word "Vault" is written. Whose is that vault? The snow-white head is lying there at rest. The world is busy all around us; so that none, it may be, of the passers-by are aware that the work of Missions is going on even during those week-day hours, and under such unwonted circumstances. But the God of Missions

knows it all, and will surely guide to a good conclusion what has been thus solemnly commenced.

It would only interest those who might wish to know how benevolent operations are carried on in New-York if I should attempt to write out in detail all the steps by which this movement progressed; moreover, I find that it would occupy an unreasonable amount of space. It must suffice, therefore, to say that I continued to meet and instruct these men—numbering from forty to fifty—every Thursday morning and every Sunday afternoon. I gave them also some books, which happened to be in my possession, and some (especially a few copies of the new version of Genesis) which were kindly sent me by the Hon. W. Lowrie, Secretary of the Presbyterian Board of Missions. I was also indebted to Rev. Dr. Brigham, Secretary of the Bible Society, for some copies of the Book of Genesis in Chinese: these contributions proved very opportune and acceptable.

It was not, however, till after service on Sunday, the 11th June, that anything was done which seemed like the dawning of the day of help. Then, one Christian friend who had, in company with others, come forward to express sympathy in the undertaking, declared that "something must be *done* for these poor fellows." And he was just the man to do it.

Next day, chiefly by his exertions, a meeting was called for the purpose. It was attended by only a few; but enough interest was manifested to prove that a second call would be effectual. This proved to be the case. On the 19th an adjourned meeting was held, and presided over by Bishop Wainwright. The Rev. Dr. Matthews, of this city, took an active part in the proceedings, and the result was the appointment of the following ten gentlemen as a Committee to take measures for the relief of the destitute Chinese:—

Messrs. Pelatiah Perit, T. C. Doremus, R. B. Minturn, Stewart Brown, Jas. Harper, Alfred Edwards, David Olyphant, H. H. Elliot, James Van Nostrand, and George A. Jarvis.

This Committee has labored without intermission until the present time, when it may be considered that their object has been accomplished. They have raised about \$2,500, and have sent off twenty-two of the Chinese to California, as well as four to Canton. Moreover, the immediate necessities of those who remain here have been relieved, especially by providing them with a decent lodging-place, where they will stay until suitable employment for them can be found.

Out of the number who thus remain in this country, there are six who are desirous of receiving an education. Of these I may have more to communicate hereafter. For the present, I feel that I have already trespassed too long upon your time and space. I am, Rev'd and dear brethren,

Very truly yours,

53 Broadway, 18th July, 1854.

E. W. STYLE.

INTELLIGENCE.

AFRICA.

BRIEF mention was made in a postscript to the July number, of the receipt of advices from the African Mission to the 18th April. We make use of the journals which have been received, in the preceding pages, and add the following items from Bishop Payne's communication.

ORDINATIONS IN AFRICA.

Mr. GARRETSON W. GIBSON, a Colonist, was admitted by Bishop Payne to the Order of DEACONS, at St. Mark's Church, Cape Palmas, on Sunday, 15th January.

Mr. ALFRED FRANCIS RUSSELL, of Monrovia, likewise a Colonist, was admitted to the Order of DEACONS in the Church of the Epiphany, Cavalla, by Bishop Payne, and subsequently, on the 15th February, to the Order of PRIESTS, the Rev. Alex. Crummell, of Monrovia, preaching the sermon.

Mr. CLEMENT FREDERIC JONES and Mr. JOHN MUSU MINOR, *native* youths, educated by the Missionaries, were admitted by Bishop Payne to the Order of DEACONS, on Easter Day, April 16th, at Cavalla.

BAPTISMS IN THE MISSION.

On the mornings of January 29, February 12, and February 26, Bishop Payne administered BAPTISM at Cavalla, the whole number being seventeen; twelve infants, and five youths who had been converted to Christ through the ministrations of the Missionaries.

PROBABLE RETURN OF DR. STEELE.

Bishop Payne, in speaking of the general health of the Mission, as "at this time good," (18th April,) adds—

"The two exceptions are Dr. Steele and Miss Freeman. The Doctor's expectations of improvement by a residence in this climate have been disappointed. The voyage had an unfavorable effect on him, and this climate also. Since his arrival he has been for the most part confined to his room and bed; and he is now satisfied that to remain here would be worse than useless; and he will avail himself of the first favorable opportunity to return to the United States. We all deeply regret this, as besides his value to us as a physician, his influence as a Missionary coadjutor, we feel well assured, would be important to us, while the humble, kind, and courteous manner which he has exhibited during his brief sojourn with us, has greatly endeared him to all."

Miss Freeman would also probably avail herself of this opportunity to return.

A NATIVE VILLAGE.

We cut from "The Cavalla Messenger," a little paper conducted and printed by native youths connected with the Mission, the following paragraph, which in few words tells something of moment respecting the usefulness of the Mission:

"*Our Village.*—Order, neatness, and good management are apparent in our Christian village. As these are an index of character, we hope all the residents will not only now, but in all time to come, show the marks, and maintain the character of God's true followers. Various tradesmen, native converts, are busy at this place, among whom are the following, viz.: George W. Natt, printer; Thomas L. Robinson and James May, carpenters; E. C. Valentine and John A. Vaughan, stone masons; Jabez A. Burton, brickmaker; William Spear, tradesman; John Bristed, herdsman; B. C. Webb, gardener."

AFFAIRS IN THE MISSION.

The communication of Bishop Payne, which is very extended and of great interest, treats in detail many matters connected with the progress of the Mission, which require the consideration of the Committee. The following observations relate to

THE PROPOSED INSTITUTION AT MONROVIA.

Mr. Crummell is most desirous that we establish on the beautiful site, on the extremity of Cape Mesurado, (cleared at an expense of some hundred and seventy dollars,) an Episcopal Institution. And because I regard it as the most healthy of all our Mission sites, and because Monrovia, as the capital of Liberia, is likely to afford the best material for such an institution, and is the centre of influence to the republic, I would have our educational establishments there, eventually, of a superior grade to those at other stations. Thus, while I would have at Cape Palmas, Sinoe and Bassa Cove High Schools, I would establish at Monrovia *a regular College*. And, as he has before said elsewhere, I would have this work begun *in the year 1855*. When Trinity Church at Monrovia shall have been completed, or before, the announcement of our intention *to establish an Episcopal College there*, would soon elicit *from parties waiting for some such opportunity to bestow their goods*, such contributions as would

encourage the Committee and us here to go forward in this good work. With this conviction, and having thus far obtained grace to plant and to build in this heathen land, and having been moreover constantly encouraged by your Committee to devise liberal things, let me distinctly propose, as the great work of the Mission for the year 1855, the erection of college buildings, or a portion of them, on Cape Mesurado, the institution to be under the care of Rev. Mr. Crummell. Let the Committee give it publicity, both in the United States and in England—let them authorize Rev. Mr. Crummell to do the same, especially in the latter country, and I most confidently believe that the God who delights to have us devise liberal things, will speedily enable us to carry these liberal things into practice.

All considerations drawn from the relations of Christ to His Kingdom, and his actual operations in that Kingdom, impel to the utmost enlargement.

Christ so surely worketh ever—and so surely *causeth those who abide in Him, to “bring forth much fruit,”* that I see not how we can have the proof of our union with Him unless we are ever faithful.

And that He who ceaselessly worketh unto the great consummation, Himself hastens to acknowledge and second the humble efforts of His servants that co-operate with Him, the Missionary experience of the few past years gratefully owns.

Believing from my heart that God called us to a work at Monrovia and its vicinity, I proposed to begin there with the establishment of an institution similar to that now proposed; but I knew not whence the supply of laborers should come, when lo! Christ provided in Messrs. Russell, Crummell and Greene, *three men*, so far as can be foreseen, well adapted to that field of labor:

In the Rev. Messrs. Rambo and Pinckney we have a like provision for Bassa Cove and Sinoe.

And whereas, it was apprehended that the expansion of our operations might weaken the Mission at Cape Palmas, the result has been just the reverse. “There is that scattereth and yet increaseth,” has been strikingly illustrated here. While the new positions are, or will shortly be occupied, so many laborers has it pleased the Lord of the harvest to send forth into the harvest,

that the Mission in this neighborhood is greatly strengthened and extended.

The Rev. Mr. Wright occupies Fishtown; Mr. Horne, Rocktown; Messrs. Scott and Smith, Cape Palmas, including the Orphan Asylum; while Mr. Rambo, during Mr. Hoffman's absence, and until the erection of the Mission House at Bassa Cove, assists me at this station.

But besides this aid from abroad, God is providing some of a more permanent character, in citizens of the country and men of the soil.

I have before informed you of the ordination of Mr. Garretson Gibson (Colonist). His superior advantages will enable him to more than supply the place of Mr. Pinckney in St. Mark's; also to teach in the school at Mt. Vaughan, besides preaching once a fortnight in one of the Grahway native towns.

A still greater enlargement in our evangelical labors will, with the Divine blessing, be effected by the agency of the Native Deacons ordained on Easter Sunday. The Rev. J. M. Minor will preach in the Babo and Plabo towns, about *twenty* in number, scattered along the sea-coast from Grand Bassa to the Cavalla River, a distance of *thirty* miles; while the Rev. Clement F. Jones, accompanied by Hyano (*alias*) Thomas Freeman, the converted doctor, will do the work of an evangelist among the twelve tribes scattered along the Cavalla River from this place, to the distance of *sixty* miles in the interior.

Two natives and a colonist are yet candidates for the Ministry; and the appropriation made for day schools will enable us, God willing, before the close of the year, to get three of these in operation.

Thus does God allure us to enter into His own great glorious plan of ever-expanding, all-comprehending beneficence."

DEATH OF MISS S. M. SMITH.

Bishop Payne, in announcing the lamented death of Miss Sophia M. Smith, already reported to our readers, adds the following in reference to her frame of mind during her last illness:

"She always declared that she was most happy to have come,

even though she should be spared but for a very short time ; so humbly did she think of herself, and so much honor did she account it to be permitted to exert the feeblest influence, in causing Ethiopia to stretch forth her hands unto God ! ‘ Verily I say unto you, he that humbleth himself as a little child, the same shall be great in the kingdom of heaven.’ Can we wonder, then, that one who, by grace, had been prepared for the highest honors in the heavenly kingdom, should be at once admitted to those honors ?

“ With all the other new Missionaries, God has dealt thus far in preserving mercy. Dr. Steele, Mrs. Rambo, Mr. and Mrs. Wright, have all had mild attacks of fever. Miss Ball has been twice unwell enough to take medicine, but only for a short time. She at once assumed the charge of the girls’ school on her arrival, and has continued to teach almost without interruption. Miss Steele has, as yet, had no sickness. She has had a class of Colonists, who are with us, with some of the more advanced natives. Mrs. Rambo is happy, and makes us all happy in the position so suddenly vacated by our beloved sister, Mrs. Hoffman. The Greboes most fitly designate the person in this office as ‘ Kai-de’ (mother of the house). The new Missionary sisters, with all the rest of us, have been much cheered for the past few days, by indications of the presence of God’s Holy Spirit in our midst. Within the past few weeks, *seven* members of our boarding school have come forward, to profess repentance and faith in the Lord Jesus Christ. Patrons may like to know that their names are Seneca Bragg, Jane Suddards, Eleanor Vinton, Harriet Vaughan, Anna Humphries, Lucy Bahnain, and Eliza Roberts. Two of these were baptized as infants several years ago by Dr. Savage ; the remaining five received baptism on last Sunday morning. All will be admitted to communion on the next Sunday.

“ I am thankful to add that general sobriety and good order prevail throughout the school to an unusual degree.

IMPORTANCE OF THE CONTINUANCE OF THE AMERICAN SQUADRON ON THE COAST.

The following paragraph from the *Cavalla Messenger* contains another indirect proof of that which all our Missionaries deeply

feel, the absolute necessity of the continuance of the American squadron on the coast of Africa. The withdrawal of it, as has been lately recommended in the U. S. Senate, would prove a most calamitous event for our Mission, as well as for the Colonies:—

“The quarrel between the Cavalla and Grahway natives, which last month seemed to threaten war, is, we are happy to say, to be referred for settlement to Commodore Mayo, of the U. S. Squadron, so soon as the flag ship Constitution shall again arrive on this part of the coast.”

CHINA.

ARRIVAL OF BISHOP BOONE AND PARTY AT SHANGHAI.

The following letter from Mr. Points, dated at Woosung, 14th April, conveys the gratifying intelligence of the safe arrival of the ship *Gravina*, and thus relieves us from the painful solicitude, which a passage of one hundred and fifty days was well calculated to excite.

“We have just anchored here, fourteen miles from Shanghai, all well, and though unfortunate in the matter of head winds and calms, have in other respects had a pleasant and safe voyage.

In the river we have just met the Mail steamer, and are therefore too late to send our letters by it; but a schooner is to leave at daylight for Hong Kong, which will probably be there in time. As we have not time to make up our packages for home, I scribble off a line to you in a hurry, with the request (in which the ladies and Bishop all join me) that you will inform our friends of our safe arrival, and tell them why we cannot give them details by this mail. I suppose the letters from our friends in Shanghai (whom we have neither seen nor heard from) will give you news of the disturbances which we do not yet understand clearly ourselves.

“We have had hardly a day’s sickness among us, except slight sea-sickness; the ladies especially, one and all, standing the discomforts of the voyage most admirably, and now looking as well as when we started, if not better.”

LETTER FROM BISHOP BOONE.

The following letter has since been received from Bishop Boone:—

“SHANGHAI, *April 22d*, 1854.

“Through the goodness of our Heavenly Father, we arrived in safety and in good health on Good Friday, having been one hundred and fifty days on the passage, the same space of time that the waters prevailed upon the earth at the time of the flood. Our ship was well found; our captain was most kind and obliging; we had a good steward; and I think we all arrived in quite as good condition, physically, as that in which we left New-York. The study of Chinese was a great resource to us, which served to while away the time with employment that we knew would be of permanent importance. Mr. Tong made himself very useful in instructing the ladies, and in reading with Mr. Points and myself.

“Upon my arrival, I had the happiness to find all the members of the Mission in good health; and to learn that none of our native brethren had lost their lives in the recent sad troubles. Our Deacon, Wong Kong-Chai, met us at Woosung, and was overjoyed at our arrival.

“Mr. Nelson and Mr. Keith inform me that they have written to you fully about the state of affairs here. I am so recently arrived, that I can form no opinion as yet of our prospects. It needs but a glance, however, to show that the state of things is most deplorable. The city of Shanghai is in the possession of three or four thousand desperadoes, who plunder, rob, and murder. The city outside of the walls is pretty much destroyed by fire. It is surrounded by from ten to twenty thousand Imperial troops, who are little better than a band of robbers. They encroached so much recently, that foreigners were obliged to attack and drive them off. The Missionaries who lived near the walls have been driven out of their houses, and have taken refuge in those belonging to our Mission. I am told that there were as many as six families in my house at one time. It is impossible to predict when this state of anarchy will cease. The troubles which have come upon them, it is observed, have made those who attend religious services, much more serious listeners

than they were heretofore; and the number of attendants has also increased in many places."

MISSIONARY PUBLICATIONS OF THE FOREIGN COMMITTEE.

Very frequent mention is made in our letters from clerical friends in the United States, of the acceptableness and usefulness of the Missionary publications put forth from this office. A recent letter from a friend in the Church of England, on the same subject, we cannot refrain from making public. We retain other paragraphs in the same letter.

BARTON-LE-STREET, YORKSHIRE, }
26th June, 1854. }

MY DEAR FRIEND,—I am very glad to find that the Committee are turning their attention more to that very important subject connected with Missionary operations, I mean popular publications for the purpose of increasing the interest of people at home in the great cause of Missions, and to impart to them information which may keep that interest alive.

I have been out for some weeks on a Missionary tour in Yorkshire, engaged in preaching and attending Missionary meetings; and on arriving at the house of my friend, the Rev. C. H., well known as the old and tried friend of the Church Missionary Society in the North of England, I was cheered by finding several American Missionary publications, and amongst others, the *CARRIER DOVE*, which I had not before met with. I am very glad the Foreign Committee have commenced this publication, and I hope they will be able to maintain it, and more and more to direct their attention to the subject of publications which are calculated to do infinite good both amongst children and adults. My own opinion is, that publications prepared for different classes of mind are very desirable, instead of aiming at all in the same one. The Church Missionary Society publishes three monthly periodicals—one for children, another for young persons, and those of moderate education, and a third for minds of a higher order, which is a periodical conducted with very great talent, and has become exceedingly popular.

Whilst on this subject, I would just mention a book I am now reading with deep interest, and which ought to be republished without delay in America, the *Memoir of the Rev. J. J. Weit-*

brecht, by his wife. "Mr. W. was a Missionary of the Church Missionary Society, at BURDWAN, in NORTH INDIA—a German of superior talent, of most fervent and earnest piety, who labored there for twenty years, and did a great work whilst spared. It presents a character so lovely and a mind so spiritual, that I regard the publication as one of the greatest and most valuable acquisitions which religious biography has received for a long time.

I rejoice to see that you are turning your attention to South America; that is a field which belongs to you, as much as India or Ireland to us, and I presume that Missionary operations there will be characterized as much after the model of the latter as of the former, and that the idolatry of Rome will be as much an object of assault as the idolatry of the Indians. There is, after all, little to choose between the two; for in the great city of Rome itself you may witness idolatries and superstitions as revolting as any which the heathen are guilty of.

I inclose you one or two anecdotes, which you may make use of in the CARRIER DOVE, if you think them of sufficient interest; and wishing that publication all success, and that the Divine blessing may largely rest upon all the deliberations and plans of the Foreign Committee,

I remain,

Your affectionate Friend.

APPOINTMENT OF AN AGENT.

The Rev. J. L. CLARK, D. D., Rector of St. John's Church, Waterbury, Connecticut, has been appointed by the Foreign Committee to act as an Agent in their behalf.

Dr. Clark has accepted the appointment, and proposes to enter upon the duties connected therewith some time next month.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 15, 1854, to July 15, 1854:—

Maine.

Gardiner—Christ 28 00

New-Hampshire.

Portsmouth—St. John's, Ladies' Miss. Soc., Af. 25 00

Massachusetts.

Boston—Grace 22 00
Trinity, Miss. Ass., ed., Af. 25 00
Nantucket—St. Paul's 2 15
Newburyport—St. Paul's 10 00
Salem—St. Peter's 10 00
Waltham—Christ 70 84 229 99

Rhode Island.

Providence—Grace, Mrs. F. I. Vinton, add'l payment, endowment of 10 scholarships, Africa 100 00

Connecticut.

Hamden—Christ, $\frac{1}{2}$ 13 41

New-York.

Marlborough—Christ, Bishop Payne's Mission, Af., 4th July collection 7 00
New-York—St. Peter's S. S., ed. Hugh Smith, Af. 25 00
Epiphany—Miss. Soc., ed., Chi. 25 00
St. Bartholomew's, S. S., $\frac{1}{2}$ 30 92
"A Friend to Missions," Af. and Chi 150 00
Pelham—Christ, Af., by C. C. H., 10 00 247 92

Western New-York.

Constatleville—St. Paul's Chapel 14 00
Clyde—St. John's 1 19
Elmira—Trinity 10 00
Geneva—G. L. R., Af., Ch., Gr., 50 00
Hamilton—St. Thomas 4 50
Ithaca—St. John's, S. S., Christmas gift Af. 10 00
Lockport—Grace, \$11; China, \$1 12 00
Mauvius—Christ 1 40
Oswego—Evangelists 25 00
Owego—St. Paul's 14 00
Penn Yan—St. Mark's 8 50
Rochester—St. Luke's, \$100; do, \$50; do, "for support of 2 girls in Fem. Orph. Asy., named Mary Bishop and Sarah Pitkin," \$100 250 00
Do., S. S., for Fem. Orph. Asy, C. P. 27 00
Utica—Grace, S. S., ed., Af., "Geo. Leeds," 10 00 437 59

New-Jersey.

Camden—St. Paul's, from T. P. C., ann. cont., Af. 6 00
Elizabethtown—St. John's, Gen., \$22 12; Af., \$1 23 12 29 12

Pennsylvania.

Harrisburgh—St. Stephen's, Af., \$26 15; S. S., do., \$14 68; a sick lady, do, \$5 45 83
Philadelphia—St. Paul's, Young Ladies' Bible Cl., ed. L. and J. May and E. P. Henry, Af. 40 00
Miscellaneous—Rev. D. Caldwell, late Rector of Christ Ch., Lexington, $\frac{1}{2}$, Ch.; $\frac{1}{2}$, Af. 43 88 129 71

Maryland.

Georgetown—St. John's, S. S., ed., Chi. 25 00
Spring Hill Parish—For Cape Palmas 1 00 26 00

Virginia.

Dansville—Epiphany, \$6 75; African Congregation of do., for Af., \$6 50 13 25
Fairfax Co.—Theo. Sem. of Virg., Gen., \$43; Chi., \$2 50; Af., \$2 50 48 00
Fredericksburg—St. George's 25 00
Lynchburg—St. Paul's, residue of pledges at collection for Af., during late Diocesan Convention, by Rev. W. H. Kinckle 21 00
Petersburg—Grace, S. S., ed., Af. 20 00
Portsmouth—St. John's, bal. of \$50, for Af., in the year 2 36 129 61

Georgia.

Savannah—Ladies' Af. Sewing Soc., Af., \$67, ed. Lucie Byrd, Sarah Gallagher, Elizabeth Newcomb, and —; and from P. H. E. and L. P., ed, Af., ea \$20—\$100 167 00

North Carolina.

Elizabeth City—Christ, colored cong., Af. 5 00

Tennessee.

Knoxville—"A friend to Liberia," for Sinoe, Af. 40 00

Kentucky.

Frankfort—Ascension, Af. 5 00
Lexington—Young ladies of the Misses Jackson's Female Sem., ed. of "Ed. Fairfax Berkley," Af. 30 00 35 00

Ohio.

Gambier—Harcourt Par., Chi., \$6; ed. girl in Miss. sch., \$25 31 00

Total \$1,674 45

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1854.

DESTITUTE CHINESE IN NEW-YORK.

LETTER FROM THE REV. E. W. SYLE.

To the Editors of the Spirit of Missions.

REV. AND DEAR BRETHREN :—At the close of my last communication respecting the destitute Chinese in New-York, I mentioned that those who remained here had been temporarily provided for until suitable employment for them should be found. This had reference to such as wished to work with their hands, either as house-servants or on farms, and I am happy to say that they have been all very suitably located in one of the suburbs of the city.

Three of them have joined together and opened a little store where tea is sold, and where also may be seen exhibited some of those fantastic lanterns, &c., which the ingenuity of one of the “partners” has constructed. This man was wrecked a short time since in the ship “Trade Wind,” and found his way to us from hearing that there was a Chinese “Rendezvous” at the Sailors’ Home, No. 107 Greenwich-street. I could not refuse him temporary assistance under the circumstances, and he has proved one of the most willing, as well as most able, to help himself. Another member of this Chinese “firm” is a carpenter, and the shop itself gives evidence of his manipulations, and quite original they are in some respects. The “head of the house,” *Tsung Ze-kway* by name, is a lively, industrious little Shanghai

man, who came over in the same ship with me, and accompanied me in some of my visits to various parishes. He professes (and, I hope, with some truth) to be a Christian, and has two or three times asked me to put him on the footing of a scholar; but the book-learning went hard with him, and the confinement to study almost made him sick, so he has resolved to follow out his natural disposition and be a tradesman. May he prove an honest one!

Thirteen remained to be provided for, and they are now working as day-laborers, all in one employ, and all in the same neighborhood as the tea-store, which is at Gowanus, near the Greenwood Cemetery, on the road to Fort Hamilton; these I now consider as all off my hands, as far as temporal relief is concerned, though I keep a watch over them, and attend to their instruction on Sundays. In the morning they go to one of the neighboring churches, and in the evening I preach to them in their own language.

And now I come to speak of the six others who have requested to be taught our language, and for whom, accordingly, provision has been temporarily made, for the purpose of giving them the opportunity of showing whether they are capable of receiving a thorough education or not. Thus far the balance of moneys collected by the Committee of Ten, and by them intrusted for disbursement to the discretion of their Treasurer and myself, has sufficed to meet current expenses. Now that amount is expended, and I have undertaken to provide for the wants of these six scholars until such time as some other openings may be made for their support and instruction. Some contributions from friendly hands (some of them anonymous) have already been sent me for this especial object, and I feel no doubt but that enough will be furnished in this way to bear me harmless, while making the experiment I have entered upon.

Their progress heretofore has been quite encouraging. Indeed, I was quite surprised when I went to their little domicile, and made an examination into their proficiency, to find what good progress they had made in that hardest of all hard lessons to a Chinaman—spelling. The gentleman (a theological student) who has been engaged as their tutor speaks very well of their behavior, and praises their diligence; this is really more than I

expected, for the youngest of them is 18, while the oldest is 35 ! I have thought of sending for the names, and some little sketch of their history ; but that might be premature. It will be better to wait till the end of their three months' probation, and then see what is to be said concerning them. This will bring us to the middle of September, and, in the mean time, let me bespeak the prayers of those who love the souls of the Chinese, that it may please the Lord to add His blessing to the instructions they are now receiving, so that they may become His servants indeed, and be made useful instruments in the doing of His work in the days that are coming.

What kind of days are these likely to be ? Days of commotion at home, and commingling abroad ; of suffering and of progress ; of great transition—breaking up of old institutions and dissolution of old ties ; then an interval when all will be in a state of solution, as it were ; and then the period of remodelling comes, and the elements which are most energetic, or which have been most largely introduced while the opportunity lasted, will make themselves felt, and become apparent. *Then* will appear the wisdom of having conducted faithful the operations when matters were in a quiet, and, as some would say, an “ uninteresting ” state.

But let us look at a few of the signs of the times now present, and so endeavor to realize how largely this country already has to do with the people of the land of Sinim—the *people* rather than the government—for it must always be borne in mind that these are two very distinct parties, having little sympathy between them.

The “ cup that cheers, but not inebriates,” as Cowper has it. Whose hands plant the shrub, and pluck the leaves, and pack the chests of tea that give rise to so important a branch of trade as that which so many of our merchant-princes carry on ? Chinese. The matting that overspreads our floors in summer-time—who make it ? The Chinese. The fans which help to relieve the sultry heat of our climate—who fabricate them ? The Chinese. The embroiderings, the carvings, the garden seats, the vases, which adorn the persons and the residences of the wealthy—who furnish them, in a very large proportion ? The Chinese. Who are those multitudes leaving the eastern and crowding to the

western shores of the Pacific, bringing to California their labor and their vices, their customs and their idolatries? Chinese. And they are coming, and they will come, to these Eastern States more and more numerous. Our connection with the Chinese is becoming daily more intimate and inevitable.

The emigration from Canton has been so large that old ships not considered seaworthy have been bought up at enormous prices to meet the demand for passages. The now indispensable guano is put on board our ships at the Chincha Islands by Chinese laborers, and what unutterable suffering are they not made to undergo in the operation! The labor on the Isthmus railroad is largely performed by Chinese. In Kentucky, the Chinese coolies are said to be employed at certain iron mills on the Cumberland River near Eddyville. Tea-stores, owned and kept by Chinamen, are to be found at Boston, Albany, and other places; not to mention that Chinese are to be seen in the tea-stores of this city, and at Cincinnati, Dayton, Indianapolis, and elsewhere. Chinese cooks and stewards on board our ships are now quite frequently to be met with.

All these facts go to show that it is no longer a question whether or not we shall have intercourse with the Chinese. They have come to us; they are here in considerable numbers, and they are coming in numbers yet more considerable. In San Francisco, they have commenced the publication of a newspaper, *in their own language*; indeed, the government of California has found it necessary to use the Chinese language officially; the second section of the Miners' Tax Act has been published officially in a Chinese translation. One of their number (formerly a scholar in the Morrison Missionary School) put forth some letters admirably written, in reply to certain anti-Chinese sentiments promulgated officially by Governor Bigler.

It is well worth the while of those who have husbands, brothers, and sons dwelling amidst those golden sands, and indulging in golden dreams, to realize that in sickness their beloved ones may be nursed, or neglected by a Chinese servant, a neighbor; may be initiated into the unutterable iniquities that prevail among the heathen by Chinese adepts in the arts of evil.

These things are now just beginning to be felt. The immigration may be controlled and leavened now by those *who will*

take the trouble to do it. Surely, we are called upon to exert ourselves more than we have heretofore done : more here, more in California, more in China itself—the source and fountain from whence flow all these little matters which threaten to spread a moral miasma wherever they permeate. If there is such a thing as a “set time” to exert ourselves, both for the good of the Chinese and for our own preservation, surely it is *now*.

I remain,

Rev. and Dear Brethren,

Very truly yours,

E. W. SYLE.

Africa.

THE MISSION IN AFRICA.

THE Missionary Bishop has forwarded us the following REPORTS, from Missionaries connected with the several Stations in West Africa, which, as throwing light upon the condition of the Mission, we publish, in anticipation of the meeting of the Board in October next :—

Report of the Rev. C. C. Hoffman.

31st December, 1853.

During the past year, the following objects have occupied my attention, viz. :—Ministerial work at Cavalla ; general supervision of the male school ; ditto of the printing office ; duties as pastor of St. Mark's Church, Cape Palmas. To the latter I have referred in my Report of that Church.

The Ministerial Work at Cavalla.—In this I have acted as the Bishop's assistant. Its object is twofold—the natives in the neighborhood, and the residents in our Christian village and family. To the latter I have usually preached once a week, either on Thursday or Sunday evening ; visited them at their houses, and, in the absence of the Bishop, taken charge of the Sunday morning Bible class, and administered the Holy Communion.

The Natives.—Besides frequent intercourse with them, both at their houses and at the Station, they have been regularly visited on Saturday afternoon, when absence or sickness did not prevent. My usual duty on Sunday has been to preach at two of the native towns, teach at Sunday school, and read service at night. We have cause for thankfulness and encouragement in both these spheres of duty. We believe that the leaven of truth is gradually but surely spreading among the natives. Two have recently professed their faith in Christ, and give blessed evidence of having been taught of God. One of these is a man fifty years of age, and he is very zealous for the truth's sake among his people.

Among our little Christian flock we see a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The Boys' School.—This is under the care of Mr. A. Rogers, assisted by H. Humphries, a native teacher. There are twenty-eight scholars; their names, standing, and studies have been given in my journal, from a report handed in by Mr. Rogers. Though there is room for improvement in many particulars regarding the school, it is in a more flourishing condition than ever before, and under Mr. Rogers' care has been conducted with regularity and success. A few years more will prove, if proof were necessary, the value of an experienced teacher to a Missionary establishment. Mr. Rogers has always been present at morning and evening prayers, and generally assisted me in conducting them, taking sole charge in my absence, as well as instructing a Bible class in Sunday school.

A class in Grebo has daily recited to me. We hope in a few years to have a new school-house, one more commodious and more suitable than our present one.

The Printing Office.—Were its object only to give a useful and improving occupation to native youth, the expense of the small press used here would be fully warranted. Five youths have been in the office during the past year. Two have had charge, one of whom has left, and three are now learning. After the departure of N. S. Harris to Green Hill School, I was obliged myself to be present in even the practical duties of the office. Besides printing a few alphabet and elementary cards, and questions in Grebo and English, we have published about ninety copies monthly of the *Cavalla Messenger*. It is probable that on the arrival of the Rev. J. Rambo this paper will be enlarged and more widely circulated, and may thus be made another blessed means of advancing the work of God, both in this land and our own.

Church of the Epiphany, Cavalla.—Progress made in building this Church, from numerous causes, has been slow. For some months past, the mason has been engaged on the orphan asylum. There is still about three months' work on the walls and tower of the Church; and as the mason is expected to be here in a fortnight, they will be completed by April.

Girls' School-House, Cavalla.—The frame of this building is nearly finished and ready to be raised. It is to rest on pillars about two and a half feet high.

*Report of the Missionary having charge of St. Mark's Church,
Harper, Cape Palmas, W. A.*

31st December, 1853.

Communicants, 29; left, 1; added, 3; 9 persons confirmed; baptisms, 2. This Church was consecrated by the Bishop on 21st December, and is completed, with the exception of a belfry. A collection for this object was taken up on the day of consecration, amounting to \$38.

Without, the Church presents a pretty appearance; and the interior is neatly furnished. The aisle and chancel are matted, pews painted, shades to the windows, a font at the chancel rails, and communion table within. For this we need, however, two Prayer-Books. Chairs are also needed; but these have been promised. Six lamps, suspended from the walls, light the body of the Church; while the desk and pulpit have each one.

We rejoice that, through the liberality of Christian friends, we have now in Africa so homelike and suitable a building consecrated to the service of God.

The ill health of the Assistant Minister, the Rev. T. A. Pinckney, as well as the duties of the Pastor at his residence, Cavalla, have been unfavorable

to the increase of the congregation, services having been interrupted, &c. He has, however, preached 19 times at St. Mark's, and 16 at the Chapel at Mt. Vaughan. The Communion has been monthly administered. The Sunday school contains about 31 scholars and 5 teachers, but their attendance is irregular.

A male and female Sunday school is held also at Mt. Vaughan, Mr. J. T. Gibson having charge of the male, and Mrs. E. Harrison of the female. Male scholars about 20, female 35.

As the Rev. H. R. Scott is to reside at the Cape, the Pastor has gladly resigned his charge in his favor, feeling assured that his residence among the people would be likely to be far more for their spiritual welfare, than could be hoped for by one residing twelve miles off, and attending to the duties of a station.

*Report of Rev. H. R. Scott.**CAVALLA, Jan. 2d, 1854.*

I submit the following, as a report of my labors, since my arrival at this station, on the 26th of January last. During the first three months, my health continuing good, I was engaged in the study of the native language, preached twice a week in two of the neighboring towns, and occasionally in the school-room at the Mission station; and taught Wm. H. Kinckle, a native youth, the elements of theology. On the 5th of May I was taken with the acclimating fever, which was followed by frequent attacks of intermittent fever, continuing until about the middle of October. During this time I could only preach occasionally, and could do scarcely anything towards the acquisition of the native language. Since then my health has been gradually improving; and I have been able to preach regularly in the native towns two or three times a week, and once a week in the school-room at the Mission station, or at St. Mark's Church, at the Cape. I have also instructed Mr. Garretson Gibson in theology, and W. H. Kinckle in the evidences of Christianity.

In Nyaro we have recently been encouraged by tokens of the Lord's presence. Two men, who had for the last two or three years manifested an interest in spiritual things, have at last come out on the Lord's side, and we trust have truly passed from death unto life. Another young man has been for three or four months under conviction, and now seems desirous of making a public profession of his faith in the Redeemer, but is not yet willing to give up one of his wives. He has no objection to her leaving him, but is unwilling to drive her from his house. Believing him to be under the teachings of the Spirit, we have good reason to hope that in a short time he will be prepared to make every sacrifice required of him. Our services in this town have been lately very well attended, and, with few exceptions, by attentive hearers, leading us to hope that the Spirit is working in the hearts of some who have not yet expressed a decided interest in spiritual things.

Whilst the great body of the people seem to be little affected by the truths proclaimed in them, we feel encouraged to go forward in obedience to the command of the Saviour, not doubting that His Word will accomplish that whereunto it is sent.

Report of G. W. Horne.

ROCKTOWN, W. A., Dec. 31st, 1853.

During the year I have been frequently interrupted in my regular duties by fever and other ailments. Whenever my seasons of health returned, I officiated on the Sabbath morning, through the interpreter, and generally at the neighboring town; and in the evening, when practicable, held an English service in the school-room—besides conducting a Sunday school in the afternoon, and administering the Lord's Supper on the first Sunday of every month, except December. On several afternoons of the week I have been accustomed to preach among the natives. At Middletown and Fishtown I made it my rule to attend every week alternately, but I found myself at length incapable of strictly observing such a rule, and latterly my visits to those villages have been only very occasional. The numbers who have gathered together at the religious services have scarcely ever been large, and no perceptible effect has been produced. Sometimes at the close of the service, individuals would enter into conversation with me upon subjects which I had presented to them, and these conversations would always end in an acknowledgment of the truth and excellence of Christianity, but nothing beyond this would seem to have taken place, nor to have been desired, among the people. The head man of one of the smaller towns had completely debarred me from holding religious services in his village. After long-endured repulsiveness of manner and of offensive talk from him, he quite put a stop to my preaching there by designed and boisterous remarks whenever I attempted to speak to the people, which ended in his telling me that he would not have me at his town unless he were to be paid. At a meeting, however, of the chiefs and people to receive the usual Christmas presents, he was severely reprimanded by the king, and the next morning he came confessing that he had done wrong, and begging me to revisit his town.

On the 31st of August I was present, by the Bishop's appointment, at the examination and ordination of Rev. Mr. Scott, and took part in the services at St. Mark's; I preached twice on Sunday, October 9th, at Cape Palmas, and administered the Lord's Supper, preached also and attended a celebration of the Sunday schools here on Thanksgiving day, December 23d.

The native boys' school has been continued at this station, and numbered eleven at the close of the year. The boys seem to be growing more settled in their school habits, and better behaved in their general conduct. An irregular day school has been kept by the interpreter at Fishtown.

On the 27th of June I performed the funeral service over the remains of Caroline, wife of S. Boyd, native teacher and interpreter at Fishtown. She died after a painful illness of two days, and would seem to have been insensible during the attack, or not able to express clearly her thoughts and feelings. But she has lived for some years as a quiet and consistent member of the Church, and we trust that her soul is in peace.

The foundation, pillars and frame of a small church have been erected here; but for want of sufficient materials and workmen, the building may not be completed for several months.

SUMMARY.

	Rocktown.	Fishtown.	Total.
Preaching places.....	5.....	2.....	7
Baptisms.....	—.....	—.....	—
Confirmed.....	—.....	—.....	—

	Rocktown.	Fishtown.	Total.
Communicants.....	9.....	5.....	14
Marriages.....	—.....	1.....	1
Burials.....	—.....	1.....	1
Sunday schools.....	1.....	1.....	2
Sunday school teachers.....	3.....	1.....	4
Sunday scholars.....	17.....	10.....	27
Day schools.....	1.....	1.....	2
Teachers.....	2.....	1.....	3
Scholars.....	11.....	9.....	20

Report of Rev. A. Crummell.

MONROVIA, Feb., 1854.

The Missionary at Monrovia begs to report that since his arrival in Africa, July 15th, 1853, he has been constantly engaged in preaching, and in the performance of Divine service every Sunday.

Since the regular organization of Trinity Church, in October, and his appointment to the Rectorship thereof by the Bishop, services have been held every Lord's Day, morning and afternoon. A constantly increasing congregation has always been in attendance, giving signs of interest, and affording a pleasing evidence of progress.

Baptisms, 3; marriages, 1; funerals, 3; Holy Communion administered three times; children catechized every Thursday; number of communicants, 14; families, 14; Sunday school children, 50; teachers, 7; contributions of the congregation, about \$11.

Extract from the Report of the Rev. Thomas Pinckney (colored) to Bishop Payne.

On Saturday, 25th June, visited a sick person, and administered to her wants.

On the same day visited another sick person who was very ill, (Mr. Dominus,) conversed, read a portion of Scripture, and prayed for him.

On Sunday, 26th, I was sent for by Mr. Dominus; I found him exceedingly ill, and, as I thought, in a dying state; I endeavored, as at other times, to minister the consolations of the Gospel; he expressed the deepest penitence and humility. I read portions of the Scriptures to him, such as seemed adapted to his case, and the case of every sinner ready to perish for lack of knowledge of the plan of salvation. Such as these: "I am the way, and the truth, and the life." John xiv. chap. 6th verse; and "Him that cometh unto Me I will in no wise cast out." I exhorted him to take hold of this promise, and come to *Jesus*, the Lamb of God that taketh away the sins of the world, and verily he would find salvation.

Being bred from his youth a Roman Catholic according to his own confession, I endeavored to convince him, from the word of God, that the doctrines held and taught by the Church of Rome, on the all-important subject of the *sinner's justification* before *God*, are altogether erroneous, and soul-destroying in their nature and effects.

1st. That the Virgin Mary was no more than a *private being*, and there-

fore unfitted to be a *mediator* between God and man. And being *herself* no more than a *creature*, highly *honored* indeed of *God*, in being chosen as the *Mother* of our *Lord* according to the *flesh*; yet had she to trust in his atonement offered upon the cross of Calvary for her own salvation.

To offer prayers unto her, or through her unto God, I showed to be very sinful. As the Scriptures expressly teach that "there is but one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all,"—1 Tim., 2d chap., 5th and 6th verses,—“Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”—Acts, Chap. iv., 12th verse.

2d. I showed that God had not conferred on any man, or class of men, the power to absolve men from their sins, but merely to declare according to the declarations of His Holy Word, that whosoever repenteth and forsaketh his sins, and believeth in the Lord Jesus Christ, shall be saved; and that they have no more to do, nor can do any more, than point them to the Cross of Christ for salvation.

I then exhorted him to confess his sins to God, in humble, fervent prayer, begging Him, for Christ's sake, to blot them out, because He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. To this advice he gave diligent heed, and called earnestly upon God for mercy in Christ's name alone, beseeching Him to blot out all his transgressions, and to wash him in His precious blood, and to save his soul at last. He professed from this time to have received Christ as his only Saviour, and to derive comfort from this view of his character, and confessed that he had never wholly believed the errors or doctrines of the Church of Rome. I left him, for this time, in rather a comfortable state of mind, after commending him to God in prayer, and to the Word of His grace.

On Monday morning I visited him again, and found him very ill, and so weak that I could scarcely hear him speak. I again read and expounded portions of the Scriptures for him, and offered prayer in his behalf, for all of which he thanked me heartily, and praying himself all the while. I exhorted him to cling fast to the faith which he professed to have in Jesus, his only Saviour, while life shall last.

In the afternoon of the same day, I visited him again, and found him still alive, but seemingly in a dying state, yet retaining his senses, and still confessing his sins, and professing faith in Christ's atoning blood. I read and expounded portions of Scripture, prayed, and exhorted him to hold fast the profession of his faith without wavering.

On Tuesday morning, still alive, contrary to all human calculations, but almost dead; so that it was with the greatest difficulty that he could make himself be heard when he attempted to speak; yet he made every effort to do so, so anxious was he to let me know that he continued steadfast, clinging to the Saviour as the only refuge set before him in the Gospel. I read, prayed, and exhorted again.

On Wednesday morning, scarcely expecting to meet him alive, I repaired to his door, being accompanied by a member of our Mission (a teacher.) We found him just alive, and no more, on the very verge of the grave, but still strong in faith, giving glory to God. The brother who was with me prayed for him, and addressed a few words of exhortation to him; he seemed very thankful for all that was said to him, and humble and penitent to the last. He remarked to me that he thought he would surely depart that night. I exhorted him then to let the hours left him be spent in constant prayers and supplications, until he should be safely landed across the Jordan of death, and his disembodied and ransomed spirit shall be forever housed in the paradise of God.

Being invited on this day to attend the semi-annual examination of the

Mount Vaughan High School, (it being the first that I was able to attend since my arrival here, being sick at the first examination), I left him, though reluctantly, hoping that he would live till evening, when I would have another opportunity to see him. But as it was late when I returned from the Mount, and a very dark and dreary night, and being also completely worn down with fatigue by the walk, and in such a state of weakness as to unfit me for speaking to him as I would wish, and having moreover met the doctor, who said he thought he would live out that night; so I continued my way on to my residence, and had just retired when the person who nursed him during his illness brought me intelligence of his death. He had just expired within that hour. But he also brought me the heart-cheering intelligence that he had expired with the name of Jesus on his lips, and the full assurance of hope.

"Lord Jesus, receive my spirit," were his last words, according to my informant.

MISSIONS IN THE PACIFIC.

At a Missionary meeting held in England, the Bishop of New Zealand, now on a visit to his native land, gave an interesting sketch of the progress of Missions in the Pacific, from which we extract the following, which, although long, will well repay perusal. He commenced by describing the progress which, from the first dawn of the light of truth, the Gospel had made in

New Zealand and the Islands adjacent.

In the year 1800, the first Missionary, Mr. Wilson, anchored on the northern coast of New Zealand, and the *London Missionary Society* having established their Mission in the Society Islands, after many discouragements it became successful, and the light of the Gospel spread rapidly to the westward, reaching, at length, to the Navigator Islands, where the enterprising Missionary, John Williams, afterwards established himself, and made those islands a starting point from which to send forth new Missions. In the meantime the *Wesleyan Society* occupied the Friendly Islands, which at the present moment almost universally received the Gospel; and in 1814, the *Church Missionary Society* sent its first Mission to New Zealand. That event was mainly attributable to the efforts of that well-known servant of God, the Rev. Mr. Marsden, at that time acting as chaplain to the convict establishment at Paramatta. The increase of trade between Port Jackson and New Zealand very soon had the effect of inducing many of the natives to visit the former port; these Mr. Marsden received at his house, and, by frequent intercourse with them, succeeded in gaining their confidence. Feeling his influence increase, he at last took the step of visiting them; and, having landed at New Zealand in 1813, in the following year introduced the first catechist among them. The point he landed at was the Bay of Islands; and after another visit in 1814, Mr. Marsden brought the first catechist there, and thus commenced the first Christian Mission to the people of New Zealand.

For some years the work produced little or no apparent result; but after a time the knowledge of the Gospel began to spread, and when the war

broke out in those regions by the rising of the chiefs, the native population were in favor of the English; and in one district, among 5,000 native inhabitants, not more than 150 were found willing to take up arms against us. Soon after the war closed, he (the Bishop of New Zealand) had the satisfaction of confirming Thomas Walker, the chief of our native allies at the Bay of Islands, and also of confirming, at another district, the surviving leader of Heke's rebels.

The light of the Gospel spread, by means of the natives, from the Bay of Islands to the other extremity of New Zealand, a distance of 1,000 miles, where he (the Bishop), when on a visit, was surprised at finding, in a small village containing only 150 souls, that fourteen persons possessed copies of the New Testament, and were able to read them. All along the coast there were similar traces of native agency in disseminating the truth, Thompson Te Ruparaha, a native preacher, having sailed along the coast in an open boat, and landed at every village to preach the Gospel to the people. Having learnt from experience that the tidings of the Gospel had extended along the whole length of New Zealand, and found that there was not a single village where they had not been preached, it seemed to be the duty of the New Zealand Mission to extend its labors among the heathen of the neighboring islands.

The late Archbishop of Canterbury, in the name of the Bishops of the United Church of England and Ireland, gave him (the Bishop of New Zealand) a solemn charge to consider New Zealand as the central point from which the streams of the Gospel might be diffused among the coasts and islands of the Pacific. Seven years elapsed before he (the Bishop) could satisfy himself that New Zealand itself was in the course of being Christianized, after which Captain Maxwell, of her Majesty's ship *Dido*, enabled him to visit the neighboring islands in his vessel. They touched at the Friendly Islands, and observed the progress of the Wesleyan Mission there, and then went to the Navigator Islands and witnessed the success of the London Mission. After visiting several other islands, they returned to New Zealand. It then occurred to him that a particular plan for preaching the Gospel among these islanders might be attended with success. He believed that the common feeling of curiosity inherent in human nature, might be taken advantage of to induce the natives to come on board of English vessels; and he accordingly made an engagement with Captain Erskine to visit the islands of the New Hebrides, New Caledonia, and back again to New Zealand, in order to ascertain if a small unarmed vessel could safely venture among nations reputed to be in a savage state, because it was commonly supposed that the crews of such vessels would be cut off. He (the Bishop) had an impression that the loss of crews was generally attributable to the aggressions of the seamen themselves; and the experiment of Captain Erskine confirmed that impression, and showed that the natives could be approached with safety in unarmed vessels; proving that kindness and hospitality were the natural characteristics of people even regarded as barbarous; and, indeed, he (the Bishop) had seen reason to believe, and he said this upon deliberate conviction, that there was no such thing as a truly savage race in existence. These islanders were men of like passions with ourselves, and when a wrong was done to them, no doubt they were irascible, and their revenge might sometimes be of a very bloody character.

He performed another voyage with the Bishop of Newcastle, the funds being supplied jointly by the Dioceses of Sydney and Newcastle. This voyage began at the same point of New Hebrides, and was of a more extended character than the former; and they returned by the same route, leaving the Bishop of Newcastle at his own diocese. A fifth voyage was entered upon, starting also from the New Hebrides, and calling successively

at every island, natives of which they had on board with them, for the purpose of holding intercourse and communion with them during the voyage ; and after an absence of four months they returned again to New Zealand. The next voyage was of a different character. They were obliged to go to Sydney for a new vessel, the old one being no longer fit for service ; and, from the inclemency of the weather, they also lost several of the native boys they had in their charge, three of whom they had the melancholy duty of committing to the deep. They had thus had their sorrows as well as their successes ; but their joy had preponderated, and they met with great encouragement to pursue the work that they had begun. The seventh voyage he (the Bishop) took in order to settle their Missionary in the southernmost of the Loyalty Islands. They next made for the Isle of Pines (now in the possession, he believed, of the French), and then made for other groups, including Santa Cruz and the Solomon Islands, New Hanover, New Britain, and parts of the yet unknown regions of New Guinea ; and here he might observe, that if they could establish a Bishopric of Borneo, they would find that New Zealand and Borneo had a common centre, and that was New Guinea.

The object of these voyages was to form an acquaintance with the natives—they went in small unarmed boats as near as they could to the shore, and ascertained whether their boats were of greater speed than the natives' canoes. This was a necessary precaution to take, because if the natives had once been allowed to feel that the English boats and their crews were in their power, it might have been a great temptation to them to plunder or commit violence. However, they went sufficiently close in shore for the people to come out to them in their canoes, and many natives who could not find canoes would swim out and surround their boats with a cocoa-nut or some other article for sale upon their heads. If they had all been taken on board, as they eagerly wished to be, the boats would have been capsized by the weight, so that the crews had to row away and keep at such a distance that the swiftest of the swimmers and men in canoes could alone come on board at a time. Thus they made friends with the natives by the interchange of commodities, and ascertained their names. If they remembered a man's name, and on seeing him at a future time accosted him by it, he took it as a great compliment, and showed them the greatest civility and kindness in return.

The Right Rev. speaker here related several amusing anecdotes in illustration of this and other like simple traits in the native character, and observed, that by various little innocent artifices, such as that of asking their names, and being particular in remembering them afterwards, they succeeded in establishing a friendly intercourse with the natives. In Aurora, the north-easternmost island of the New Hebrides, they found that, although the people carried arms, they were peaceably disposed ; and, by the judicious exchange of a few fish-hooks, they were induced to give up their arms, and to fill the water-barrels of their visitors. They afterwards went on board the English boat, and some of them were led to take a trip with the Missionaries to some of the neighboring islands, when care was taken to bring them back to their home punctually on the day agreed upon. By the faithful fulfilment of these promises the confidence of the natives was secured, and an influence obtained over them. He (the Bishop) refused to take a single boy away with him under such an arrangement. He insisted that two should go, in order that if anything happened to one, the other should be able to tell his own people, on his return, what had become of his companion, and thus remove all suspicion.

The Right Rev. prelate then detailed several affecting incidents connected with the untimely deaths of the most promising of these native

pupils, who were being trained for the Missionary work among their own race, and said it was most distressing to think that those whom he had thought would be the first native evangelists, had been the first to be taken by God's providence from among them. He then passed on to observe, that the climate of New Zealand was too cold and changeable for the native children, who were in course of training for the ministry; and therefore a new plan had been formed, in which he thought all present would feel interested.

Everybody had heard of the community of Pitcairn's Island; and the interesting book of Mr. Murray, published under the auspices of the *Society for Promoting Christian Knowledge*, must have informed them of its history. The small solitary Island of Pitcairn was becoming every day more and more inadequate to supply the wants of this interesting community: and it was therefore proposed that the establishment should be transferred to Norfolk Island—an island which it was well known had heretofore been the abode of the very worst class of convicts, who had been drafted from the penal settlements of Port Jackson and Van Diemen's Land, and from which the Government were now removing the convicts. Norfolk Island was thus likely to be left vacant—a beautiful island, with a delightful climate, where, as had been said of another lovely island, man alone was vile. There were six thousand acres of fertile land, with buildings suitable for a large university, and all devoted to penal purposes, but which would henceforth be devoted to objects connected with the evangelization of the islands of the Pacific. The plan proposed was to combine with those friends who were interested in Pitcairn's Island, and draw up an agreement that Norfolk Island should be held for the joint purpose of affording to the community of Pitcairn's Island greater means of subsistence than they now enjoyed, and to furnish them with a more regular and complete system of instruction than they now possessed; and at the same time to make Norfolk Island, situated half way as it was between New Zealand and the innumerable islands of the Pacific Archipelago, and therefore enjoying a more temperate climate, the centre of all these islands, like a central sun among the stars.

The formation of a new establishment like this, would involve necessarily considerable expense, and he hoped that the requisite funds would be supplied, and kept up for a series of years by Christian benevolence, in order to enable the most interesting experiment to be tried, whether by collecting these young men in this central college, instructing them there in the English language, and sending them back to their native islands, and then bringing them back once more to receive further instruction, until they were qualified for admission to holy orders, they could not thus begrudgedly made the instruments, under God's providence, of evangelizing and civilizing the whole of these numerous islands. They had already been enabled, in four or five years, to bring within their training institution, from the various islands of which he had spoken, thirty-eight male and two female scholars; and they were entitled to hope that, by persevering in the work with a better means of organization, they would succeed, with the blessing of God, in accomplishing the object dear to his heart; and that while the Bishop of Borneo would evangelize all the islands to the westward of New Guinea, he (the Bishop of New Zealand) and his fellow-laborers might evangelize all the islands to the eastward.

THE MELANESIAN MISSION.

The foregoing article on Missions in the Pacific will suitably introduce some further interesting observations from the same Bishop respecting the Melanesian Mission.

The name Melanesia may be understood to include an unknown number of islands, lying in the western side of the Pacific Ocean, between the 150th and 170th meridians of east longitude; and between the Equator and the tropic of Capricorn. This definition, though not strictly correct, will be sufficiently exact for my present purpose. The islands included within these limits have been divided into groups, bearing the names of the New Hebrides, New Caledonia, Loyalty Islands, Banks' Islands, Santa Cruz Islands, Solomon Islands, New Ireland, New Britain, New Hanover, &c., &c., all closed into the westward by the large islands of Australia and New Guinea.

All the islands to the eastward of these, with the single exception perhaps of the Marquesas, have already received the Gospel: the Society, Harvey, and Navigator Islands being occupied by the London Mission, and the Friendly Islands and the Feejee group by the Wesleyans, who also hold a portion of New Zealand. The Church of England, as represented by the *Church Missionary Society*, may point to the greater part of New Zealand as its own field of successful enterprise in the Pacific Ocean. This was the state of these islands when I entered upon the duties of my office in 1842. The Divine blessing had been shed abundantly upon New Zealand and the Eastern Islands; but in Melanesia, as above defined—that is, in all the islands to the westward of the meridian of New Zealand, I am not aware that a single native Christian was to be found. It is true, that a Bishop of the Church of Rome had been resident some years before in New Caledonia, and that another Bishop of the same church had lost his life on the island of Ysabel in the Solomon Group: and that Missionaries of the same church had occupied stations on Woodlark and Rook Islands on the coast of New Guinea, but these efforts had scarcely made any impression, and some of them are reported to have been discontinued, in consequence of the unruly character of the natives.

The exertions of John Williams of the London Mission are well known; but they were cut short at once by his death on the Island of Erromango, in the New Hebrides. A few faithful native teachers, acting in the spirit of their Master, had gone forth among the same islands to risk their lives in the cause of the Gospel. At the Isle of Pines, at Futuna, and at Fate, some of these faithful men underwent a death not unworthy of the name of martyrdom; others died of the new diseases which attacked them in these unhealthy islands, where their simple knowledge of medicine was of no avail, because every plant and herb of the country was unknown to them. Nearly fifty persons from the Missions of Rarotonga and Samoa, including women and children, have lost their lives in the attempt to plant the Gospel in Melanesia.

A single station, with two English Missionaries, had been formed on the Island of Tanna in the New Hebrides, but had been broken up by war among the tribes; but the place was still occupied by Samoan and Rarotonga native teachers. The Islands of Anaiteum and Fate in the New Hebrides, and Mare or Nengone, in the Loyalty group, were also held by native Missionaries, whose faith and patience was the more admirable, because they had met with no encouragement in the success of their work. An annual visit from their Mission vessel seemed to be their only human support.

This was the state of religion in Melanesia in 1848, the year in which I first became acquainted with any portion of this vast Missionary field. It now becomes my duty to inform you, why I considered myself called upon to enter upon these new duties and responsibilities. I should not have troubled you with any remarks on this point, if I had not known that my conduct has been called in question by persons whose opinion I am bound

to respect, though I can in no way acknowledge their authority to direct me in the discharge of my duties.

The commission which I received in 1841 from the Archbishops and Bishops, forming the Board for establishing Colonial Bishoprics, directed me to consider New Zealand "as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific, as a luminary to which natives, enslaved and debased by barbarous and bloody superstitions, will look for light."

It was impossible that New Zealand could be regarded in any other light, by any one acquainted with the early history of its Mission. All the spiritual and temporal prosperity of this country dates from the day when Samuel Marsden left his own parish at Paramatta to sail on his first visit to New Zealand. There was the same outcry raised against that venerable man, that he neglected his own duties for the sake of the heathen. But this has long since died away, and every one is now satisfied with the result of his labors. Paramatta has lost nothing, and New Zealand has gained everything.

From the time of the landing of the first Missionary in New Zealand, little more than thirty years had passed away before our Island Church, itself the offspring of Missionary zeal, was in a situation to give to others the same blessings which it had received. The younger Missions of Samoa and Rarotonga had already borne fruit, and were planting their first seedlings in the Western Islands. There was no reason that New Zealand should be behind them, either in faith or in zeal. The Gospel had gone forth into the length and breadth of these islands. From Kaitia at the North Cape, to Stewart's Island at the south, over a length of 1,000 miles, I had ascertained, by personal observation, that there was not a village in which the Holy Scriptures were unknown. Out of a population of 100,000, more than one half had embraced Christianity; and the remainder had ready access to the means of grace, whenever they would accept them. No one here ever doubted, that the time had come when the debt which New Zealand owed to Sydney, should be paid to Melanesia.

Then came our political troubles, which delayed the work for a time. The fatal affray at the Wairau, the burning of Kororareka, the war at the Waimate, at Whanganui, and at Porirua, were events which required every one to be at his post; and neither the Governor with his soldiers, nor the Bishop with his Missionaries, could tell from day to day where their next post of duty might be. All labored, I trust, in the same spirit, having for our single object the restoration of peace; and it pleased God to answer our prayers, and bless our endeavors, by establishing that mutual confidence and good-will between the two races, which is the present basis of the growing prosperity of New Zealand.

In the same year in which our troubles came to an end, the attention of the New Zealand government was drawn to a fatal affray between the crews of two English vessels, and the natives of Rotuma and Granville Islands. At the request of Sir George Grey, Captain Maxwell, of her Majesty's ship *Dido*, undertook to inquire into the circumstances of this affray, and kindly offered me a place in his cabin. This seemed to be the opportunity, which I had long wished for, of acquiring some practical knowledge of the field, which still remained unoccupied, and also of the operations of the other Missions conducted by the agents of the Wesleyan and London Societies.

Our first anchorage was at Tonga, well known to all readers of Cook's Voyages as Tongataboo, and here began my first acquaintance with the tropical Missions of the Pacific. The Wesleyan Missionaries received me

in a most friendly and hospitable manner, and all our differences of system seemed to be forgotten in the one absorbing interest of the work in which we were all engaged for the conversion of the heathen. Nature itself had marked out for each Missionary body its field of duty. The clusters of islands, grouped together like constellations in the heavens, seemed formed to become new branches of the Church of Christ, and each a church complete within itself. It was of little consequence whether these babes in Christ were nourished by their own true mother, or by other faithful nurses, provided that they were fed only with the sincere milk of the Word. The time must come, I thought, when they would be no longer under tutors or guardians, for this present government by English societies is admitted to be preparatory to the introduction of self-government into the native churches, and then I should be free to communicate with every faithful branch of the great Polynesian family as with bodies in no respect liable to the imputation either of schism or dissent. It would surely be a sin to inflict the curse of English controversy upon these lovely islands, which seem made to rest in peace, like the light of stars reflected upon the surface of this tranquil ocean.

The Church of Rome alone has laid upon itself the necessity of invading every field already occupied by Christian Missionaries. While all the Western Islands are still in darkness, it wastes its efforts in unsuccessful attempts to gain a few scattered proselytes in Tonga and Samoa. I have already remarked in a former letter how religious strife takes the place of native animosities, or rather how the hereditary feuds of native tribes range themselves by the side of religious factions; and Christianity, as received by them, perpetuates an evil which would otherwise fall with the decay of heathenism. Out of this state of things arise unseemly contests, in which the ministers on either side defend their own doctrines before the tribunal of their scholars, and of the heathen, and the Gospel is thus made to fulfil our Lord's predictions, by bringing a sword upon the earth instead of peace.

In the centre of the island of Tonga we found one of these blots upon the Mission system—a Romanist station, in the midst of the fort of Bea, where Captain Croker, of her Majesty's ship *Favorite*, lost his life. One effect of this intrusion has been, that instead of all the people of the island being united under one form of government, the tribe to whom this fort belongs was still at war with the king when Sir Everard Home visited the island in 1853. On this subject I shall say no more, for I have held friendly intercourse with many members of the French Missions, and with the late Bishop of Anata, and I cannot exclude them from the benefit of the same general good-will which seems to be the privilege, as it is the credential, of the Mission cause; but I must protest against their intrusive character, and I can make no terms with the Church of Rome so long as that part of their system is maintained.

If my object were to fill a book, rather than to write a letter, I could occupy many pages with the description of Tonga; but as I have much sea to sail over with you, and many islands to describe, I must make my remarks upon each as short as possible for your sake as well as my own.

Passing Eaooi, or Middleburg Island, we followed Cook's sailing directions with perfect confidence till a native pilot boarded us and took charge of her Majesty's ship. Then, for the first time, as we threaded through the narrow passages of the coral reef, I saw the marvellous beauty of coloring which has been so often described—the deep blue of the unfathomable sea—the dazzling whiteness of the surf breaking upon the reef—the delicate tint of light green on the shallow waters of the lagoon; and on shore, the tufted fringe of cocoa-nut trees overshadowing the native villages, each marked by its row of canoes drawn upon a

glittering beach of coral sand. There are, no doubt, some portions of the Mission field, and especially Sierra Leone, where true faith and Christian courage are required in the Missionary, liable as he is at any moment to fall a victim to the "pestilence that walketh in darkness, or the sickness that destroyeth in the noon-day;" but in these favored islands of the Pacific, as well as in New Zealand, I must say, without disparagement to the zeal of our Missionaries, that the self-denial would be shown, not in residing in them, but in consenting to leave them. The ordinary drawbacks arising from human infirmity and sin, must be the same everywhere; and it is most true that every Mission-field is not the paradise which it seems to be; but to any one who has been conversant with parochial duty in an English town, it becomes impossible to think of a residence in our lovely islands as an exercise of ministerial self-sacrifice. It is a pure enjoyment to walk round such an island as Tonga, passing along open and level paths shaded by groves of cocoa-nuts and bananas, and halting from time to time in some grassy glade, where a wide-spreading *ovava*, with its thousand clustered stems, marks the meeting-place of the chiefs; and where the slender *Toa* (*Casuarina*), crowded with enormous bats (*beka*), droops over the coral tombs of the dead. A walk of a few miles more through the same shady paths, lighted up with glimpses of a cloudless sun, and rustling with the restless trade-wind, brings the visitor to a village, where the incessant tapping of the mallets used for beating out the native cloth, gives an air of industry and cheerfulness to the place. Every house is partially concealed under the shade of its own fruit-trees, and within its light fence of reeds; but the stranger may freely enter everywhere, and finds a hearty welcome wherever he goes. On going down to the beach, the maritime habits of the islanders are seen; fine double canoes, drawn up under spacious sheds, each with its mat-sail and large steering paddles carefully laid by its side, lying ready for use on state occasions, and for long voyages; with a swarm of smaller canoes, some drawn up upon the beach, and others passing to and fro upon the smooth water of the lagoon. It was a noble sight to see King George and his fleet of war canoes on a visit to the Navigator Islands. He is a worthy "Lord of the Isles," and his fleet, entirely of native style and workmanship, is worthy of its monarch.

At Tonga, as in every other Mission-field of late years, a special interest is felt in the education of the young. It was found, in some cases too late, that men converted to Christianity in adult age, seldom acquire that regularity and systematic steadiness which is necessary for the education of the young. It was a natural, though a most fallacious thought, that parents, deeply impressed themselves with the blessings of the Gospel, would labor diligently to impart them to their children. The zeal with which they discharged the duties of native teachers, favored this delusion. It was not seen at first that it requires a very different, and in some respects a higher order of mind to teach a child, than to preach to an adult. In some instances, before this error was discovered, a whole generation, though born of Christian parents, was almost lost for the time. A threatening broil among this upstart class, neither heathen nor Christian, and therefore worse than either, was the only interruption to the peaceful enjoyment of my visit to Tonga.

The hope is brighter for the rising generation. I could not leave the Island without special prayer for those two hundred children whom I saw assembled at Nakualofa, and who, when the school examination was ended, formed themselves into a procession, and laid each its little gift of a shell, or a fruit, or a flower, at my feet; and then, accompanying me to the boat, threw into it the garlands from their heads as a parting offering of friendship.

VAVAU.

Our next visit was to the island of Vavau, another station of the Wesleyan Society, but the time was unfavorable, as the school children were dispersed to their homes, and we saw little of the native people. An incident had occurred here, happily rare in the history of Missions. The house of the Mission printer had been destroyed by fire: and the incendiary, a native of the island, was in custody of the chiefs, awaiting the judgment of the king; wearied with the charge of guarding a prisoner in their slight and combustible houses, they applied to Captain Maxwell for a pair of handcuffs, alleging the satisfactory reason, "that they were tired of *sleeping awake*." We soon had sufficient proof that no ill-will was felt towards the printer or his work, for we had the pleasure of seeing several native youths employed as pressmen in striking off the revised version of the New Testament in the Tonga dialect.

Here the coral formations are seen in a new character—not lying flat, as at Tonga, and only raised above the level of the sea, but elevated upon the top of volcanic masses. A climb to the top of a high table-rock gives a striking view of Port Valdez, and the neighboring islands. Beyond these, at a distance of about ninety miles, the volcanic isle of Tofua, with its conical satellite, Kao, reveal the forces by which this portion of the group has been disturbed. The island most resembling Vavau in its general features is Futuna, the easternmost of the New Hebrides, having the same table-summit upraised upon a volcanic cone. The difference is, that instead of the noble harbor of Port Valdez, with its anchorage in water from fifteen to thirty fathoms deep, the sea up to the very shore of Futuna is of unfathomed depth.

SAMOA, OR NAVIGATOR'S ISLANDS.

King George of Tonga had lately sailed with his fleet of double canoes on a visit to Samoa, and we followed him in H. M. S. *Dido*. Our first anchorage was in the lovely harbor of Pangopango, in the island of Tutuila. Here I experienced the same friendly welcome from the members of the London Mission, which I had received from the Wesleyan Missionaries at Tonga; and joyful indeed it was to have escaped, as I thought, out of the reach of controversy and schism. Though I consider myself bound by the rules of our Church not to take part in the public ministrations of any religious societies not in communion with the Church of England, yet I may confess the pleasure which I felt here in kneeling down to family prayer, in the house of the resident Missionary, a minister I believe of the Independent persuasion. The catholic spirit of love which brought us together, seemed to take the sting out of his title, and to disprove its truth. Missionaries cannot be independent one of another: and therefore the London Mission is organized as one general system, needing only the element proposed by John Williams of a visiting superintendent, to assimilate it to the external features of an Episcopal Church. Firmly persuaded that all these Island Churches will settle down at last upon the true and scriptural basis of a simple and well-balanced Episcopacy, I already communicate with them in hope and charity, abstaining only from outward acts of communion for the reason already mentioned.

Our peaceful family prayer at the Mission station was disturbed by the shock of an earthquake so violent and prolonged as to try the constancy of our little congregation. The solid cocoa-nut trees forming the walls and roof creaked and swayed, but no one rose from his knees; and after the first surprise had passed away, the still small voice of prayer seemed to be the fitting sequel to the earthquake.

Here I gathered much information on the subject of the Western Islands, the resident Missionary of Tutuila having visited the New Hebrides and Loyalty Islands in the Mission-ship John Williams; and here I met the Mission dispatched by the Presbyterian body in Nova Scotia to find a suitable station for themselves among the islands of the Pacific. This was a striking lesson for our New Zealand Church, for I believe this was the first instance of any colonial body sending out its own Mission to the heathen, without assistance from the mother country. But how much more easy would be our work. The Nova-Scotian Missionaries had passed through the tempestuous seas off Cape Horn to the Sandwich Islands, thence after a long detention to Tahiti; next to the Navigator's Islands, and lastly to their present station in Anaiteum, one of the New Hebrides, where I have been enabled to visit them from year to year, and to renew a friendship which I trust will never be interrupted. The fact that I can now reach them after a pleasant voyage of ten days, will prove how much more easy is the task, and therefore how much more binding is the duty, which is now laid upon our Colonial Church.

The little Island of Tutuila, peaceful though it seemed, was not without its schism. Under the guidance of the resident Missionary, I walked over a single ridge of hills to the northern shore, near to the place where De Langle, the second in command to La Perouse, lost his life in an affray with the Samoans in 1842. I had seen the monument raised to the memory of one of the officers of this expedition at the north shore of Botany Bay. I was now on the scene of one of their greatest disasters; and in 1852, I passed in my boat between the reefs on which the *Astrolabe* and *Boussole* were wrecked. In these new countries we make the most, I assure you, of the scanty history which they have. To follow the traces of the old voyagers, Mendana, Quiros, Bougainville, Cook and La Perouse, is one of the many enjoyments which these island voyages afford. To the credit of human science it may be stated generally, that we steer with perfect confidence by their charts, and verify the accuracy of their descriptions; but to the discredit of human nature it must be added that, in their dealings with native races, with the single exception perhaps of Cook, they serve only as beacons to warn us what to avoid.

The little village in Massacre Cove (so called, though the massacre of the French took place three miles further to the westward) bore evident signs that there can be strife for the wells of salvation, no less than for the natural water, for which De Langle here lost his life. The place was divided into two sections, one under the charge of an Independent teacher, and the other of a Wesleyan. Each escorted me to the boundary of his own domain, but no further. It was evident that I had been brought to the place to see the evil effects of division, though it was perhaps the first time that an Episcopal referee was appealed to on a question between Independents and Wesleyans. I had heard the other side of the story at Tonga; and certainly after balancing both statements, I inclined to the side of the London Mission, and concurred with them in hoping that the Wesleyan native teachers might be removed, either to the Friendly or Feejee Islands, where a vast and undisputed field is open for their exertions.

INTELLIGENCE.

ATHENS.

WE have received advices from the Rev. Dr. Hill, dated at Athens, on the 22d July last, from which we extract the following :

“ On the 7th inst., the annual examinations of our Missionary schools terminated, and on the 10th we closed our twenty-third year of active labor here, grateful to God for His past favors, and full of hope and trust in Him for the future. The attendance on the part of the parents, and the public in general, of every class in the community, was unusually large. One would have supposed that these annual examinations of ours were novelties, from the eagerness manifested to be allowed to attend them, and the excitement they occasioned. I shall hereafter give you, in another letter, some details of a statistical character to be placed on record.

“ During the past week we have been disturbed with reports of the cholera having appeared among the French troops. Although I am quite persuaded that the epidemic which has carried off many of the French soldiers is nothing more than the consequence of excessively bad living and exposure to the dog-day heats, and other such causes, and that it is not Asiatic cholera, nevertheless, the authorities have acted as if it were so, and have caused quite a panic among the people, for the cholera has never visited Greece. In the English camp there is not even a case of ordinary sickness, so great is the discipline and so different the mode of life among them. The Piræus has been placed in quarantine with Athens, and a *Cordon Sanitaire* established—a great inconvenience, as we have no other port, no other outlet—all intercourse of persons is thus cut off with other ports of Greece, as well as with foreign countries.

“ Mrs. Hill is enjoying unusual good health, and seems to have quite recovered from the attacks of last year.”

CHINA.

The Rev. Joseph Powell, of the Diocese of Virginia, a graduate of the Theological Seminary at Alexandria, has been appointed to the Mission at Shanghai, under the jurisdiction of Bishop Boone, and proposes to sail in October next.

AFRICA.

Our latest date from Cape Palmas is June 5th, at which time the various Missionaries were well. The Rev. Mr. Rambo was absent on a visit to Bassa, one hundred and eighty miles from the Cape, examining the field which he hopes to enter upon in January next. The condition of things, as presented in the following letter, encourages the hope that good success will attend our efforts in that region.

LETTER FROM REV. J. RAMBO.

BUCHANAN, BASSA, LIBERIA, *May 26th, 1854.*

I am here on my first visit, to see the place, hasten the building of our Mission-house, and make some acquaintances among both colonists and natives. I left Cape Palmas on the 10th inst., when all our mission, with one or two exceptions of indisposition, were in usual health and spirits, and prosecuting their work with cheerfulness and success. You will no doubt receive full letters, forwarded by the "L. Stewart," up to about the 12th inst.

I took passage up the coast in an English brig, touching for a few days at Greenville, Sinoe County. I was well received at that interesting place. Several persons asked me particularly about the Bishop's plans for a Mission station at that place. Some are especially interested about a High School; and our services would be acceptable to some who are now connected with other denominations. I found a female there, who was a member of our Church in Charleston, who is waiting for a missionary of our Board, and therefore has not connected herself, as some others have done, with some other denomination. I was glad to be able, in answer to their inquiries, to say that it was Bishop Payne's intention of very soon sending an ordained missionary there to commence a station.

We anchored at this place two days ago. I have not visited this settlement since Mr. Hoffman and myself first came out to Africa in 1849. Since then the town at the river, now called Upper Buchanan, has more than doubled, and within two years the village called Lower Buchanan has sprung up. The latter location is one of the finest, and, I hope, also will prove to be one of the most healthy in Liberia.

It is within half a mile of the latter village that our new Mission-house is about to be erected. The site is an excellent one, selected, as you are aware, by Bishop Payne, elevated some ten feet above high-water mark, and far enough from the settlement to be retired, at least for some years to come, till it shall very much enlarge.

One thing and another has delayed the commencement of the building till this time. The frame is now cut, and the boards engaged, and soon will be on the spot. I am using my influence to get them; Dr. Smith, our agent, having been absent two months at Sinoe. He is expected to return next week. Several excellent carpenters are here from Sinoe, and have been kept waiting, but will commence in earnest next week. I cannot now foresee any farther delay; and should there be none, I trust we shall certainly be able to take possession of the house in January, and enter upon our work at that time. Our Boarding-school, preparatory to a High School, which it is designed to be, will then commence; a few day scholars (all colonists) will also be taken.

I shall probably hold one service each Sunday at the Mission-house, near enough to the lower settlement to have some attendants from it. Another service may be held in the afternoon, at Upper Buchanan. I was also asked to-day about services on the opposite side of the river, at Edina. They might be held there once in two weeks, on Sunday afternoons.

I have been well received, and, in fact, cordially welcomed by the most respectable citizens here. We have now no member in any of the settlements, that I can hear of. Some who were formerly members in America, not finding our Church here, have connected themselves with other denominations. I believe the Lord has an excellent work for our Church to accomplish in this county, both amongst colonists and natives.

This afternoon, an old gentleman in a prominent station called upon me to inform me of two excellent openings among the natives (Bassas). One of the points was some sixteen, and the other ten miles distant. The Methodists formerly had schools at these places; but since they have deserted them, the chiefs have called earnestly in vain for a *God-man*.

As we hope to open ere long at least one strong station among these peaceful and interesting people, I propose (D.V.) next week to visit at least one of those points, in order to hear from their own lips the burden of their cry. No doubt it is, as everywhere, "*Come over to Macedonia and help us!*" Their condition and their wants, at any rate, if not their lips, call upon us with most startling earnestness for assistance.

And shall their sad cry—the cry of untold millions of degraded, superstitious, wretched heathen Africans)—shall their sad cry remain *unheeded*? Will Christians at home, who are blessed with all spiritual and all temporal blessings, rolling in their wealth, indifferently say, "Be ye (spiritually) clothed, and warmed, and fed," extending no arm to help, contributing no funds to aid, offering no prayer to save these enslaved millions?" May God incline the hearts of those whom He has blessed with the ability, to give of their abundance, and to give liberally, to help forward this glorious cause, and they shall in no case lose their reward.

In due time I will report the result of my visits to the above-named points. I am engaged to spend the Sunday at Bexley, and may preach once or twice. I shall be expected also, before I leave, to hold services at one or two of the settlements on the beach.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15, 1854, to Aug. 15, 1854:—

Maine.

Gardiner—Christ..... 22 00

Vermont.

Arlington—St. James's, Mrs. Pamela Deming..... 10 00

Rhode Island.

Bristol—St. Michael's, Af..... 20 00
 Middletown—Holy Cross..... 2 00
 Providence—Grace, a mem., $\frac{1}{2}$ 5 00
 Wakefield—Ascension, $\frac{1}{2}$ 2 50

29 50

Connecticut.

Branford—Trinity, $\frac{1}{2}$ 6 00
 New Haven—Trinity, Gen., \$49; Af., \$2; Miss Laura Crittenden, $\frac{1}{2}$, ed. of Af. child. sch. Miss Williford, \$10..... 61 00
 Stratford—Christ, Af., \$38 30; a parishioner, "Omega," \$50, $\frac{1}{2}$, Af.; $\frac{1}{2}$, Gen..... 88 30
 Westport—Christ, $\frac{1}{2}$ 22 00

177 30

Western New-York.

Auburn—St. Peter's, Af..... 13 71
 Binghamton—Christ, Mrs. P. W. Waterman, for Bishop Boone, China Mission..... 10 00
 Buffalo—Trinity, Af..... 38 65

<i>Dansville</i> —St. Peter's.....	2 00	
<i>Geneva</i> —Miss Jane L. Nicholas, Af., \$10; Chi., \$5.....	15 00	
St. Peter's Chapel, Af.....	10 00	
Trinity, \$21 19; Af., \$3.....	24 19	
<i>Oxford</i> —St. Paul's, \$37; S. S., Bp. Payne's M., \$3 50.....	40 50	
<i>Oswego</i> —Christ, \$29 80; S. S., Af., \$8 67.....	38 47	
<i>Niagara Falls</i> —St. Peter's.....	13 00	
<i>Seneca Falls</i> —Trinity.....	2 00	
<i>Syracuse</i> —St. Paul's.....	50 00	
<i>Watertown</i> —Trinity.....	26 13	
<i>Wethersfield Springs</i> —St. Clem- ent's.....	2 00	
<i>West Avon</i> —Zion, Af.....	13 00	298 65

New-York.

<i>Athens</i> —Trinity.....	5 00	
<i>Brooklyn</i> —Christ, S. S., Af.....	25 00	
<i>Catskill</i> —St. Luke's.....	7 49	
<i>Hudson</i> —Christ, S. B., \$5; S. S., \$2; E. B., \$1.....	8 00	
<i>Malone</i> —St. Mark's, part of weekly offerings.....	5 00	
<i>Mamaroneck</i> —St. Thomas, Af., by C. C. H.....	23 90	
<i>New Brighton</i> —Christ, a Sun- day-school teacher.....	5 00	
<i>New-York</i> —"A Friend to Mis- sions," for Missions in Af. and Chi.....	100 00	
<i>Pelham Priory</i> —Af.....	3 00	
<i>White Plains</i> —Grace.....	30 81	
<i>Miscellaneous</i> —"A Friend," for Af. Orph. Asy.....	20 00	233 20

New-Jersey.

<i>Newark</i> —Trinity, "Towards the establishment of a Mission in Japan".....	42 12	
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Pennsylvania.

<i>Pittsburgh</i> —St. Andrew's.....	45 00	
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Maryland.

<i>Allentown</i> —"H. G.".....	5 00	
<i>Baltimore</i> —Ascension, S. S. Miss. Soc., ½-yearly pay- ment, ed. Rd. and Rosa Kil- lin, Af.....	20 00	
* <i>Cambridge</i> —Great Choptank Parish, Af.....	5 00	30 00

Virginia.

<i>Alexandria</i> —Christ, by Rev. C. B. Dana, Chi., \$7; Mrs. W. G. C. ed., Chi., \$12 50; C. F. Lee, Jr, do., 50c; S. S. ed., Af., \$20; Miss. in So. Am., \$10.....	50 00	
<i>Clarke Co.</i> —Millwood, "The Meadow" Sewing Soc., for Bp Payne's Orph. Asy., Af.....	30 00	
<i>Fairfax Co.</i> —Theo. Sem. of Va., S. S., ed. "W. Spar- row," Af., \$20; Chi., \$1 16, 21 16		
<i>Fauquier Co.</i> —Piedmont Par- ish, Miss M. C. Peyton, \$7; Mrs. Mary Archer, \$5; Mrs. Mary Smith, \$3, for Mr. Keith's Sch., Chi.....	15 00	
<i>King George Co.</i> —St. Paul's, Chi.....	13 00	

<i>Norfolk</i> —Christ.....	40 00	
<i>Williamsburg</i> —Bruton Parish, S. S., 2 classes, and Chil- dren's Miss. Soc., for Orph. Asy., Cape Palmas.....	23 50	
<i>Winchester</i> —Christ, Ladies' Sewing Soc., ed., Chi., \$25; do., ed., Af., \$20; S. S., Af., \$2 25.....	47 25	239 91

South Carolina.

<i>Beaufort</i> —St. Helena, Chi., \$63 53; Af., \$40; ed., Af., \$20.....	123 53	
Do., Soc. for Sup. Fem. Orph. Asy., Cape P., Af.....	51 00	
<i>Charleston</i> —St. Michael's.....	33 25	
St. Philip's, Af.....	27 00	
Calvary, Af.....	30 00	
<i>Cheraw</i> —St. David's.....	21 00	
<i>Edgefield</i> —Trinity.....	5 00	
<i>John's Island</i> —St. John's.....	15 00	
<i>Society Hill</i> —Trinity.....	17 25	
<i>St. Stephen's and Upper St. John's</i> —\$115; a Communi- cant of do., Af., \$8 50.....	123 50	
<i>Walterboro'</i> —St. Jude's, Chi., \$35; col'd members, 1 qrs. payment, ed. "Ben. John- son," Af. \$5.....	40 00	
<i>Miscellaneous</i> —Mrs. J. E. Hol- brook, for private use of Bp. Payne, Af.....	50 00	536 53

Georgia.

<i>Savannah</i> —Ladies' Chinese So- ciety, \$10; annual payment for 6 scholarships, Chi., \$150; subject to order of Bp. Boone, \$120.....	270 00	
<i>Christ Ch.</i> , Mrs. L. J. Ker, ed. Thomas Cranmer, Af. . .	20 00	290 00

Kentucky.

<i>Jefferson Co.</i> —St. Matthew's....	59 20	
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Ohio.

<i>Columbus</i> —Trinity, S. S., Chi..	25 00	
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Michigan.

<i>Detroit</i> —Mariners' Church, Chi., \$11 36; add'l, \$1.....	12 36	
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Legacies.

<i>Harrisburg, Pa.</i> —Late Mrs. Charlotte W. Tyler, \$100, (less tax \$5, and expenses 83c.).....	94 17	
<i>Newark, N. J.</i> —Annual payment on account of legacy of late Hanford Smith, ½.....	226 66	320 83

Miscellaneous.

Miss M. L. F.....	00 50	
Prof. R. Keith, special ac. Rev. C. Keith.....	31 77	32 27
Total, July 15 to Aug. 15, 1854.....	\$2,403 78	
Total, June 15 to Aug. 15, 1854.....	\$4,078 32	